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Chronicle

Austria.—The economic crisis of Austria during the past weeks was in large measure due to unemployment. The seriousness of this problem has been unavoidably

Financial and Economical Status heightened by the necessary State reforms, which were bound to begin with the discharge of many at least of the vast number of superfluous public officials whom the people were supporting with their taxes. The complete number of such useless employes whose discharge has already occurred or must take place within less than two years will reach 100,000. This illustrates the complicated situation which Mgr. Seipel is facing today. The old Government monopolies, moreover, and the concerns managed by the State are in many cases causing enormous deficits. The railway and telegraph services, in particular, have been described as the two ogres that are eating up Austrian finances. Since these industries are manned by Socialists their powerful unions are barring all measures that might remedy the situation by the needed reconstruction that implies the discharge of some employes. Government losses running into trillions of crowns are the result. Yet when on February 1 Chancellor Seipel made his re-

port to the League of Nations he was able to point to a most tangible improvement in Government finances, surpassing in fact all that the Allies themselves had expected. And this, it must be remembered, was accomplished before any loans had actually been given, but merely because of the confidence which the promised loans had created. After referring to the dismissal of thousands of unnecessary State officials and employes the Chancellor continued:

We have raised the taxes and customs duties so as to realize 43,000,000 gold crowns a year beyond the sums we had received in previous years. We have covered our deficits with our own resources, and up to the present moment we have had no recourse to foreign help. Our expenditures and deficits are actually less than those allowed us by the Provisional Delegation of the League of Nations. The State budget established by the League allows an average expenditure of 589,000,000 gold crowns, whereas our own forecast does not call for more than 575,000,000 gold crowns.

It is true, however, that since we established this budget the great crisis in industry has set in, which cannot but influence the economic conditions of the State most unfavorably. Signs of an impending storm warn us to reckon with the possibility of even worse complications. Yet we have done our best, done it although we lacked the most effective encouragement, foreign help in a tangible and visible form. We cannot wait any longer. We have exhausted our last economic forces.

Two things the Chancellor asked from the League: First the promised foreign loan and secondly the abolition of barriers which hinder the natural circulation of commerce in the body of Europe. It took the best part of the month of February to negotiate the desired loans which were finally covered by foreign bankers, England signing for 1,800,000 pounds, France for 60,000,000 French francs, Holland for 6,000,000 Dutch florins, Belgium for 8,500,000 Belgian francs, Switzerland for 5,000,000 Swiss francs and Sweden for 100,000 pounds.

It was calculated, however, that it would take weeks before this loan could be made available. In the mean time we must not blind ourselves to the serious want which still exists and the high nervous tension which the sufferings of the past year have created. These sufferings, although lessened, are still a reality. An interesting sidelight is thrown upon them by the fact that while even in the preceding year as many as 12,000 couples were married in the churches of Vienna on the last Sunday of the carnival season, which has always been the great day for marriages, no more than 8,000 weddings took place this year. The falling off of one-third in the number of marriages tells a sad tale of the misery of the Catholic population.

Czechoslovakia.—An account was given in AMERICA for March 10 of the attempted assassination of Mr. Rasin, Minister of Finance, by a Communist youth who proudly

Finance Minister

Victim of Assassin

boasted of having "no religious affiliations." The excellent public official has since succumbed to the wounds then inflicted upon him. Mr. Rasin had twice held the position of Minister of Finance, and the gratitude of the entire nation was due to him for his provident minatory measures that financially saved the country. Thus by at once stamping the notes in circulation in Czechoslovakia he brought about a timely separation of Czech currency from the continually increasing deluge of depreciated Austrian bank notes. By sound budgets and by progressive deflation he moreover made Czechoslovakia a relatively prosperous country amid the abyss of economic misery into which Central Europe was plunged. One of his last desires was the coinage of Czechoslovakian gold ducats which were to carry the image of St. Wenceslaus, as in the days of the ancient independent Czech Kingdom. This proposal is now to be carried out. His death is a heavy loss to the Republic, though his successor has declared his intention to live up to his deceased friend's program.

After the attempt on Mr. Rasin's life the Board of Education published in its bulletin an admonition to teachers bidding them to instruct the children in morality, discipline, and devotion to the State and its representatives. But of God there was no mention made. It is instructive to notice that the daily paper which is controlled by the general organization of the teachers, many of whom are Communists or nearly so, has only very weakly and ambiguously reprobated the murder, and that in the new editions of readers for elementary schools the name of God has disappeared almost entirely. The "expurgation" began with the editions published immediately after the war. The editions of 1922 even alter the extracts made from the writings of the Czech classics, and the popular fairy-tales, just to eliminate the name of God. It can be said that almost sixty per cent. of the Czech teachers are more or less hostile to the Catholic Church, whilst many of them are militant atheists. The consequent havoc wrought in education can readily be gauged. In many cases the Ministry of Education and other educational authorities are almost powerless against the religiously and politically radical organizations of teachers, who know very well that they are protected by very influential politicians. The Catholics, however, are organizing themselves into Councils of Parents and Friends of Catholic Education in order to combat the mischievous activities of these men.

England.—On March 29, a memorandum to Philip Snowden's bill to provide for the nationalization of the land and the abolition of private property in Great Britain,

The Snowden

Bill

one of the most radical measures ever brought before Parliament, explains that among the objects of the measure, are the following: To abolish private property in land

in Great Britain, and to transfer all the land in Great Britain, which is not already the property of the crown or of any public authority to a newly created Ministry of Lands; to establish a National Advisory Council representative of the Ministries of Agriculture and Health, and of the Board of Agriculture for Scotland and of various bodies of farmers and manual workers. In the case of agricultural land—while all buildings, laborers' cottages excepted, and other permanent improvements will be transferred to the Ministry of Lands—arrangements will be made whereby they may become the property of a tenant together with other improvements made by him.

In case of land let upon building leases, the buildings will be transferred to the Ministry, but the leaseholders will have the right to enfranchise the lease, and become the owners of the buildings by purchase. In other cases, ownership of all houses, factories and other works upon the land will remain undisturbed. Compensation to owners will be made on the basis of a five per cent land stock, redeemable at par after thirty years by the establishment of a sinking fund or by any such means as Parliament may devise. Tenants will have the right to bequeath or assign their tenancies to their successors approved of by the Public Lands Committee, but they will not have the right to sublet, except with the written agreement of the Committee. The terms of the Snowden measure are drastic and far reaching.

Germany.—Conditions throughout the country are constantly becoming worse and despondency is seizing upon the people and their best leaders. The following picture

*The Suffering of
the People*

sent us by an American correspondent may serve to convey some idea of the sufferings the people are actually enduring. The letter is addressed to us by an American student of the *Institut des Hautes Etudes*, Fribourg, Switzerland, and the writer says:

During the past few months I crossed the German frontier more than a dozen times, going in and out on all sides excepting that of Poland, and the one thing that I always became conscious of immediately on entering Germany was the extreme poverty everywhere. One hears of a few profiteers and speculators living well, but they are very few. The great majority of people are starving and freezing. In Berlin there is an emergency foundling home conducted by Sisters who find it impossible to cope with the situation; the newborn infants left each day on the doorstep can no longer be accommodated. The spread of disease is almost beyond medical control. It is commonly known that children get no milk, because it is more profitable for the peasants to convert the milk into butter and cheese and sell it to the hotels. The German people cannot afford to buy milk at a price even approaching that which hotels pay. With their depreciated currency they cannot compete with foreigners for the purchase of any commodity, and the hotels are always crowded with foreigners. Conditions have got beyond the control of Germany; internal harmony is woefully lacking.

Financially, as we know, Germany was in bad shape when the French extended their occupation. The people were burdened with monumental taxes and still the national budget was far from balancing. However, in spite of these heavy odds the Germans

were working hard, working with a purpose and a will, turning raw materials into finished products to pay their foreign debts by the only feasible means, that is by their export trade.

This trade has of course now been made impossible, since the production of the exports by which Germany is to pay her reparations must end with the closing of German factories owing to the lack of fuel. The purchase of raw materials, too, is becoming impossible by the worthlessness of German currency. The Church some time ago made an earnest appeal to the country people to sacrifice their own interests to the utmost that the city might be supplied with milk, since children and the aged are dying by the thousands under the existing want of the barest necessities of life. "And how long can this last?" asks our correspondent. "When will the pressure pass endurance? A people crazed by suffering and tried beyond their strength will do wild things, and that is what Germans with whom I have spoken fear. Who can foretell the consequences not only for Europe but for America as well?"

Near East.—Not much progress was made towards the settlement of the Near East crisis during the last two weeks. Preliminary conferences of the Allied delegates,

The London Meeting

held in London, discussed some of the questions which are likely to demand their attention. From the debate the

Turks themselves removed two important problems. They accepted the proposals of the Allies regarding the passage of the Dardanelles and the Bosphorus by merchantmen and warships, and practically shelved the question of Mosul. As announced two weeks ago, the Turkish proposals concerning capitulations, that is, rights of ex-territoriality, formerly granted to foreign governments, place foreigners in a disadvantageous position. Foreigners would enjoy none of the privileges they had in Turkey; they would even be denied the rights which international usage conceded them. To Americans especially this would be a matter of deep concern, on account of the heavy investments made by them in schools, missions, universities and hospitals in Turkey. If the extremist party at Angora prevail in their demands a death blow would be given to these American enterprises which would become Turkish property and would be controlled by Turks.

Since the resumption of the preliminary negotiations, the Turkish demand with regard to the Ottoman debt has not changed in substance. The Turks still insist that the debt be distributed between the various provinces lost to Turkey in the war. They ask, moreover, that Turkish rights shall prevail in all these provinces and that Turkish civil officials shall remain in power. Turkish economic demands, as the Allies understand them, would bring about a constant conflict of foreign interests. The Turks would be enabled to favor one nation more than another by grants of special exemption from taxation. The effect

of one of the economic regulations already passed at Angora may be seen in the enforcement of the laws requiring foreign companies doing business in Turkey, to register. By registering they are supposed to accept all the restrictions the Turks may place upon their business. Under these new rules, all foreign companies must submit to Turkish supervision, and in a measure to Turkish control. The accounts must be kept in the Turkish language; in certain cases, the foreign companies must have Turkish superintendents and a certain number of Turkish employees. If in all this the Turks are successful they would drive out of the country the capital they themselves need.

Until March 27, the news that still came from the London meeting of the delegates was very indefinite. On that date, however, some of the decisions of the conference assumed a more definite tone. It then became known that at the plenary meeting of the Allied Conference it had been decided that Turkey's claims on the following points were inadmissible: First, separation of the economic and financial matters from the treaty; second, modification of the judicial clauses affecting the safeguards for foreigners; third, retrocession to Turkey of the island of Casteloriza, now held by Italy. The delegates decided that the question of war indemnities was one for settlement between the Turks and the Greeks themselves, and could be adjudicated fairly by a neutral commission of inquiry. After discussing the demand that the Allies withdraw their armies from the Straits and from Constantinople on signing the treaty, the delegates held that the armies of occupation could not be withdrawn until the treaty had been ratified by all the Governments concerned. On March 29 the Secretariat which the Powers left at Lausanne definitely announced that the peace negotiations between the Allies and Turkey would be formally reopened in the latter city between April 15 and 20. They are not at the present expected to be of long duration. In Washington while no official information has as yet been given out on the subject, it is expected that the United States will be again represented by Ambassador Child, Minister Grew, and Rear-Admiral Bristol, acting as observers.

Rumania.—The Transylvanian Bishop Glattfelder, whose Diocese of Csanad had passed from Hungarian to Rumanian dominion, recently resigned his See. He

Racial and Religious Persecutions

bravely protested against the decrees of the Bucharest Government, which are flagrant violations of the Peace Treaty and the Treaty of Saint Germain regarding the rights of national and religious minorities. In these documents the autonomy of the Catholic Church in Transylvania was expressly stipulated. Needless to say the Bishop's protests were entirely fruitless. A short time ago he circulated a letter calling attention to the manifest injustice practised against the Church under the so called Agrarian Reform. The Pastoral, quoted in the English

Catholic News Service, sufficiently explains his position. In it he said:

For purely moral and social reasons we accept the parceling out of part of the landed properties. I agreed to this even before the new Agrarian Reform law, having divided up more than a third of the property of the Bishopric. But that is no reason for ignoring the principle regarding expropriated property which obtains all the world over, except in Russia, and which concedes expropriation only with a proper indemnity. The Rumanian Agrarian Reform law sets the purchase price for one *arpent* (about 1,200 square meters) of Church lands at from two to five tons of wheat and for the endowed lands of the Bishopric at only half a ton of wheat per *arpent*.

What this amounts to is that the endowments of the Catholic Church in Transylvania, which provided our financial sustenance and the education of our youth, vanish. This is no indemnified expropriation, because the Government pays no more than three per cent of the value of the soil. It is pure confiscation.

After this last protest the Government cut off all communication with the heroic Bishop. His resignation was then handed in and speedily accepted. It has been approved by the Holy See.

The Rumanian Government is constantly making the position of both the Roman and the Greek Catholics more unbearable. It has deprived Catholic schools of their endowments. The foundations of several teaching Orders, the Hungarian Education Foundation and other funds are in danger, or have already suffered like the ecclesiastical property. The Premonstratensian College of Oradea was closed by order of the Rumanian educational authorities, and the college conducted by the Hungarian clergy at Satumare has been placed in a position where its continuation is rendered most difficult, if not impossible. Many Hungarian schools have been closed and the children forced to attend schools antagonistic to their Faith, where they are taught in a language not their own, in defiance of the Saint Germain Treaty, guaranteeing the Hungarian minorities all their schools. But no one seems to mind how treaties are violated and minorities oppressed.

Spain.—The blessing of the Golden Rose by the Holy Father took place on *Laetare* Sunday, March 11. Its recipient is Queen Victoria Eugenia of Spain, and the prelate who, in the name of Pius XI, presented the gift was the Papal Nuncio at Madrid, Mgr. Tedeschini. On the occasion of the presentation of the Rose, the *Osservatore Romano* published a lengthy article on its origin, its meaning and its history. Its origin goes as far back as the eleventh century, perhaps still further, as Benedict XIV. maintained. It is solemnly blessed by the Pope on *Laetare* Sunday with special ceremonies and is usually a masterpiece of the goldsmith's art. It is sent to celebrated sanctuaries, to kings as well as to queens, to heads of States and to such as the Pope deems to have deserved well of the Church, country or civilization. The *Osservatore* gives a complete list of the recipients of this mark of the favor and friendship of the Holy See.

Among them, it recalls the names of Sigismond I, King of Poland, who received the Rose from Adrian VI; of Henry VIII of England who received it from Clement VII, and who in his letter of thanks to the Holy Father, signed himself with the title of "Defender of the Faith," a title still kept by his successors on the throne. Gregory XIII sent it to the hero of Lepanto, John of Austria, 1575, while in 1579 he graciously offered it to the shrine of Our Lady of Loretto. Henriette of Bourbon, daughter of Henry IV of France, and wife of the unfortunate Charles Stuart, received it in 1625, while in 1684 John Sobieski, King of Poland, received a sword and cap of honor for having saved Vienna from the Turks, while his wife Maria Casimira obtained the Golden Rose. In our own times, Leo XIII sent the Rose to Queen Maria Cristina of Spain, mother of Alphonsus XIII, and also to the Empress Regent of Brazil, Isabella, to thank her for the liberation of the Brazilian slaves. The present recipient of the Rose deserves it for the example of Christian virtues she has given to the world in the midst of a brilliant court.

On the occasion of the presentation of the Rose, rumors came from uninformed or misinformed correspondents that the ceremony would put an end to a misunderstanding between the Spanish court and the Vatican. Such rumors were shown by the *Osservatore Romano* to have no foundation in fact.

The Ruhr.—Local disturbances continue to occur such as the killing of nine workers and the wounding of a large number of others at Essen. The French claim the attack was begun by the Germans, while the latter hold it was unprovoked. There is no immediate prospect of any solution of the present problem which is daily becoming more vexed. Germany, however, is ready to recede from her former position in which she demanded the complete evacuation of the Ruhr before any negotiations could take place.

On March 29, Premier Poincaré was obliged to "take the tribune" in the Chambers, despite his intention not to answer "interpellations," when M. Herriot, the powerful leader of the Left, demanded answers to the two following questions: First, does France pursue aims of economic monopolies and annexation of the Ruhr? Second, does France intend to accept serious German peace terms, when they come in writing? In his answer, M. Poincaré reiterated his determination not to leave the Ruhr, declaring, however, that when Germany made serious and definite propositions to pay, France would listen. He asserted that "it was odious to attribute to France designs of annexation. We went into the Ruhr to get reparations and for no other reason. We will leave the Ruhr, when Germany pays, and not before." A vote was demanded, the Government winning by 485 against 86 on the Ruhr additions to the budget.

The Deadlock Continues

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The Early Church and Christ's Divinity

WILFRID PARSONS, S.J.

The fifth of a series of articles on the evidences of Christianity

IN former articles of this series it has been shown that Christ placed in the world a society whose purpose it is to teach the truth about His Revelation. To this teaching body He gave in God's name the promise of His perpetual assistance in proposing His Revelation to men. This assistance consists of nothing else than the watchful presence of God in the Church, making sure that truth is taught by her. The result of this special presence is that in proposing Christ's Revelation, the Church cannot err, but infallibly keeps and teaches it just as He gave it. This Church, entrusted with the duty of teaching and the guarantee of infallibility in teaching, is the Catholic Church. Furthermore, we saw that the Church has been supplied by God with two sources from which she can learn that Revelation: Scripture and Tradition. It is her duty as a living teaching body to guarantee this Scripture to us, to safeguard Tradition, and to teach men the true meaning of both these depositories of Revelation. It is common knowledge that the Catholic Church, in accordance with the mission she has received, teaches that Christ is God. In the preceding article it was shown that this teaching is founded on the Bible, an infallible source of truth. It remains to be seen if the same doctrine is to be found in the other sure source of Revelation, Tradition. We wish to know, in other words, if the Church has always taught what she teaches today about the Divinity of Christ.

To secure an answer to this question, we have two sets of means at our disposal, the official pronouncements of the Church in her General Councils, and the writings of the Fathers and Doctors of the Church. The Councils are the teaching body of the Church herself drawn together at some spot to pronounce upon Faith and morals. The Fathers are the early witnesses to the Gospel. They are men who by their antiquity and their holiness are qualified to be accepted as witnesses to Christ's Revelation. The Doctors are men of all times qualified by holiness and learning to be accepted as competent teachers of the Church's doctrine. Now the first Council of the Church was held at Nicaea in Bithynia in 325 for the very purpose of proclaiming the fact of Christ's Divinity as an article of faith. From that day to this, the Church has never deviated from the doctrine of Nicaea; every Council has repeated that Christ is

God. This is a fact patent to all. Before 325, however, there were no General Councils. How then are we going to find out if the Church taught Christ's Divinity before that? From the writings of her accredited teachers, first the Apostles, later the Fathers and ecclesiastical writers. We find that these teachers have but one voice concerning Christ: He is God.

One day, soon after Pentecost, St. Peter, standing up in the temple before an excited crowd of Jews, bluntly told them: "You have killed the Author of life." (Acts III, 15). The same Peter had already called Him the Reader of the hearts of men (Acts I, 24), and later, speaking to a group of gentiles, he called Him Lord of all, and Judge of the living and the dead (Acts X, 36, 42). These expressions are all synonymous in the language of the times with God. Indeed the title Lord used by St. Peter became the proper one for Christ, though sometimes applied also to the Father. The Christian martyrs, and even Jews, died rather than give it to the Roman Emperor, for on the tongue of Roman, Jew and Christian alike it meant Divinity. The word God is applied to Christ in the New Testament about twelve times; Lord is said of Him on every page. In our Scriptures, Greek, Latin and English, Lord is the accepted translation of the Yahweh of the Old Testament, who is God. The only other expression which rivals it in frequency is Son of God, which was the subject of St. Paul's first sermon (Acts IX, 20). And in natural language, as we have seen, the Son of God is God, as a son of man is man. Thereupon St. Paul, who learned what he knew of Christ from God Himself (Gal. I, 12), carried his knowledge to the ends of the earth. That he taught that Christ is God is clear from his farewell speech to the elders at Ephesus: "The Holy Ghost has placed you Bishops to rule the Church of God which He purchased with His own blood." (Acts XX, 28). He who purchased the Church with His own blood is Christ, whom therefore St. Paul directly calls God. St. Paul was an indefatigable letter writer, as we know. Now in every letter of his that we have, written between 51 and 66 A.D., this inspired writer tells his readers that it is a fact that Christ is God. The teaching of the Church in those times, as represented by St. Paul, is that Christ is God.

St. Paul was beheaded on the Appian way near Rome in the summer of 66. Before that time, some of the oral teachings of the Apostles had begun to be set in writing. We have the Gospels of Matthew, Mark and Luke. They were written between the years 40 and 63, and depict a Christ who is above all creatures and before all time; Lord of the Sabbath, and of life and death; curing the sick and raising the dead in His own name, forgiving sins, claiming all sorts of Divine powers and prerogatives, affirming under oath that He is God. The men who thus put their oral teaching into writing, were teaching that Christ is God. Then as that first century wore on, of all the Apostles only John was left. One day the Bishops whom he had created gathered around him and besought him to leave a written record of his oral teaching. His Gospel is that record, written as he said: "that you may believe that Jesus is the Christ the Son of God" (Jo. XX, 31). With this Gospel, John added another title to the two others, Lord and Son of God; Christ is the Word of God. This title is intimately connected with all Christian doctrine about Christ up to the present day.

The successors of the Apostles were the first Bishops, and but little of what they wrote has survived the ravages of time. St. Clement was Bishop of Rome from about 90 to 100. In the year 96 he wrote a letter to the Christians of Corinth, who seem to have been even in St. Paul's time rather turbulent. It is a long letter, exhorting the Corinthians to peace and obedience, and in the course of it, Clement refers to Christ as Lord, Scepter of the Majesty of God, Son of God, equal with the Father and the Holy Spirit. Another well known Bishop is St. Ignatius of Antioch, who in the year 110 was taken to be martyred at Rome by "twelve leopards," as he called the soldiers who guarded him. On the way he wrote seven letters to his friends in Asia Minor. These letters are one long tribute of love for Christ, and belief in his Divinity. For Him Christ is a Divine Person, who coexisted with the Father before time was, remaining always one with Him. That He is in the natural sense Son of God, and Lord and Messiah, are familiar notions to him. But to crown all, forty different times in the seven letters Ignatius applies the word God to Christ, just as he often applies the same word to the Father. In the time of Ignatius the Church taught that Christ is God.

By this time the Good Tidings have spread all around the Mediterranean, and through the second and third centuries, we can see its shores, where before demons were worshipped as gods, now blessed with the invocation of Christ as God. In Africa lived the first man who used Latin in the service of the Gospel, a lawyer named Tertullian. He was born about 155, converted about 196, and after a long life devoted to the service of Christ, died outside the Church some time after 230. For him Christ is Son of God, and God in unity of substance with the

Father. "Only God is without sin," he says, "and the only man without sin is Christ, because Christ is God." Then St. Cyprian, the strong and energetic Bishop of Carthage from 248 to 258, has left us a charming collection of personal letters and of small treatises on religious subjects. Among the latter is a collection of texts from the Bible with various headings, among which is the one: "That Christ is God." His letters are scattered over with references to the Divine attributes of Christ, and the invocation of Him as God and Lord. Further east, in Egypt, at the famous catechetical school of Alexandria, from 180 to 202, was a priest named Clement. He has left us a complete course of religious pedagogics, leading men away from paganism in his "Appeal to the Gentiles," through the cultivation of virtue in his "Pedagogue" (Christ), to the heights of Christian perfection in his "Miscellanies." Clement also taught his hearers, a motley throng of pagans, Jews and Christians, that Christ is God, "the Word, who alone is God and man." His successor, the great Origen, theologian and Scripture scholar (185-255), is no less emphatic: "Christ is God over all."

Traveling still eastward, we find a group of brilliant Greek writers defending Christianity about the middle of the second century. They are called the Apologists, because of their "Apologies," or defenses of the Gospel. The greatest of these was the Martyr, St. Justin, who was a native of Palestine. He was converted to Christianity from paganism in mature age about 132 and martyred in Rome about 166. He is the author of two defenses of the Gospel addressed to the Emperors, and of an interesting dialogue with Trypho, a Jew. In all these he upholds the Divinity of Christ as a fact. "The Word is God," he said, "not distinct in nature from the Father, yet distinct from the Father." Among his disciples and friends in Asia Minor and Syria, we find the same teaching: Tatian (165) and Theophilus of Antioch (180) follow Justin's doctrine, while in Greece Aristides (161) and Athenagoras (176) recognize God in the Son and the Holy Spirit. Rome of course had known Peter and Paul and Clement, and held the same Faith as they, as testify Novatian (c. 250) and Hippolytus, who wrote many books between 200 and 234. And finally, to complete our tour of the Inland Sea, we find at Lyons in Gaul a Bishop named Irenaeus. In his youth he had been the altar boy of St. Polycarp, disciple of St. John, at Smyrna. His great work "Against the Heresies" was the death blow to Gnosticism, but in it he also abundantly shows what he was teaching his flock in the land of his adoption: "He (Christ) in the proper sense of the words, is God, and Lord, and King Eternal, and the Only Begotten Son, and the Incarnate Word." Nobody has ever put it clearer than that before or since.

Heresy meanwhile had not been idle. At first it denied, not indeed that Christ is God, but that He is a

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man, *i.e.*, He was God in reality, and man only in appearance. Hence, the first writers are more concerned, we feel, in proving His humanity than His Divinity, which was not in question. But little by little, here and there, first one, then another was heard to raise his voice against the common belief, until Arius, a Lybian and a priest in Alexandria, achieved a sad fame by flatly stating that Christ was nothing but a creature. Whereupon the Church, conscious of her duty, and free since Constantine's Edict of Milan in 313, held its first General Council

at Nicaea in 325. The assembled Bishops solemnly taught "according to the teaching of preceding ages," that Christ is "true God of true God, born not made, consubstantial with the Father." Many times since have the accredited teachers of Christ's Revelation gathered to proclaim the truth. None have ever taught a different doctrine. From Constantinople, Ephesus and Chalcedon to Trent and the Vatican, the infallible Church has stood in the world to point out to all men where lies the truth, the fact that Christ is God.

Intelligentsia Relief Work

M. C. CHOMEL

DURING the past year it has been my privilege to observe at first hand one of America's splendid adventures abroad, about which very little has been heard here at home. As this action has been the direct means of helping to save the intellectual life of countries of central Europe, a brief résumé of its extent may be of some interest.

Following the armistice, there was real danger that the terrible conditions of hunger affecting the educated classes would wipe out the fine civilization of Eastern and Central Europe. The graces of life were threatened. Men of genius faced starvation. Without help, professors could not teach, and scientists could not carry on their researches, either because they were weak from hunger, or had no money to buy books and scientific apparatus to replace those destroyed in the war. When Mr. Hoover saw this danger he organized his relief forces without delay. The great adventure in behalf of culture upon which they embarked, however, was distinct and quite apart from the European child-feeding campaign, with which we are all familiar.

To save the educated classes of such countries as Austria, Hungary, Poland, the new little Baltic countries, and now Russia, funds came chiefly from three sources: the Commonwealth Fund of America, the American Jewish Joint Distribution Committee and the Laura Spellman Rockefeller Memorial, the contributions from the Commonwealth Fund being by far the largest. These funds have been distributed by the Hoover relief workers (A. R. A.), whose own fund, raised by popular subscription, was used exclusively for children.

There have been other large subscriptions from organizations and individuals, such as the Cleveland, Ohio, Community Chest and the Rochester, N. Y., Community Fund, as well as those of numerous Americans traveling abroad, who believed that their money would work for speedier and more efficient relief if administered by the already functioning Hoover Committee. The American

Friends Service Committee maintained its own organization on the other side.

Very large subscriptions from Catholic sources were sent direct to European prelates, thus aiding the latter in their heart-breaking task of keeping alive ages-old Catholic culture, since, without doubt, their schools and colleges were kept going solely by American charity. Indeed, it was not uncommon to find priests in the lists of those receiving aid. The Cardinal Archbishop of Vienna and the Bishop of Vilna were two of several who gave me specific examples of how American charity had saved their teaching orders.

In Vienna substantial aid was given the starving intelligentsia through private funds amounting to some \$200,000 placed in the hands of the Jesuits by American Catholics. I was able to follow the use to which some of this money was put, as well as other large American donations privately committed to the Hoover relief agents abroad, and every day it became increasingly clear that America was actually salvaging the intellectual life of Europe, since her charity was keeping alive thousands of professors, teachers and scientists. In Vienna I was witness of the distribution of American food packages to professors, there were world-famous scientists among them, and the scenes of distress were beyond description. There was one scientist, internationally known as a benefactor of the human race, who told me that his only food was a daily meal in the American Kitchen. He said he could no longer work, because he had no materials and no apparatus.

Of the \$230,000 fund expended by the A. R. A. for intelligentsia relief in Austria in 1922, the Cleveland Community Chest and the American Jewish Joint Distribution each contributed \$100,000 and the Commonwealth Fund \$30,000.

The classified list of those in Vienna who received this aid, approximately 20,000 of them educated people, is sufficient proof of America's contribution to the world's

intellectual life, since the same list was duplicated in the other countries receiving aid.

There were professors, physicians, lawyers, teachers (nearly 2,000 teachers), engineers, architects, officers of the old army, authors and journalists, painters and sculptors, musicians, actors, clergy, State and public employes, pensioners, nurses and 5,000 of other professions who received aid through welfare organizations and miscellaneous sources.

From June, 1921, to November, 1922, the Commonwealth Fund gave a total of \$900,000 for the intellectuals of Eastern and Central Europe, also \$3,600 for professors' salaries in Austria and \$15,000 for the mess where professors in Austria obtained one meal a day throughout 1922. This is in addition to Commonwealth contributions to A. R. A. for general relief.

In a complete and confidential individual investigation of the living conditions of about 175,000 of these people, made by the A. R. A., in Poland, Austria and Hungary, lack of clothing presented itself in alarming proportions. It was disclosed that few had been able to buy clothing since 1917. Upon presentation of the facts to the Commonwealth Fund, the latter agreed to donate \$150,000 for clothing relief. In Austria thousands of persons had sold their furniture and other possessions to obtain clothing at inflated prices, for in Austria as in other countries, there is little chance for a brain worker to earn his living unless he has decent clothing. The neediest cases were selected among persons of exceptional intelligence whose services were of real importance in the reconstruction of Austria, and of this class preference was given in the clothing distribution to those who had not shared in the food gift of the Commonwealth Fund.

The A. R. A. also distributed clothing to the value of about \$5,000 given by the Jewish Joint Distribution.

In 1921 the Commonwealth Fund placed at the disposal of the A. R. A. a sum of money for relief of the needy intellectuals of Danzig. This gift brought comfort to many persons whose intellectual and social standing had made them too proud to apply for public charity. What mostly touched their hearts was that this gift coming from America was intended exclusively for the relief of the intellectual classes.

When Mr. Hoover withdrew his child-feeding forces from Central Europe a few months ago, exception was made in the case of the intelligentsia relief in Austria and Poland. Again the Commonwealth Fund and J. D. C., came to his aid, and it was announced that the work would carry on until June, 1923, at least. In announcing the program of continuation for the intellectuals of Austria and Poland, Walter Lyman Brown, European director, pointed out that "while there has been an improvement in the condition of the average Central European individual, the amelioration has not been reflected in any marked improvement in the condition of the intellectual classes." The Commonwealth Fund supplied

\$150,000 of the required \$200,000 and the J. D. C. \$50,000, this latter appropriation being limited to Austria, while the Commonwealth gift is available for either country at the discretion of the A. R. A. The foodstuffs were ordered and allocated, two-thirds to Austria and one-third to Poland.

For the establishment of permanent child-feeding in Austria, the A. R. A. has contributed \$120,000 worth of foodstuffs, on the basis that the Austrian Government and provinces combined would contribute a similar amount. In addition the A. R. A. has given \$30,000 worth of its foodstuffs to be distributed among children's institutions in Austria.

The summary of relief for the intellectual classes of Austria shows that in May, 1922, 62,656 persons were being helped. By June, 1,789,000 meals had been given out in the intelligentsia kitchens. A total of 137,500 applications for aid were received in Vienna alone.

Mr. Hoover has sent more than 750,000 tons of food to Russia, 200 boats unloading in the Baltic and Black Seas. The feeding was carried on in 28,000 kitchens. For the winter \$150,000 worth of food was allocated to Russian students in the American kitchens. The Students Friendship Fund contributed \$100,000 and the Jewish Joint Distribution \$50,000. The student feeding is not a matter of famine relief; rather it is classed as a movement of reconstruction, and there will be no cutting down with passing of acute famine conditions.

More than \$11,000,000 worth of food remittance drafts have been purchased by Americans and sent to Russian relatives and friends through the A. R. A., since October, 1921. More than 100,000 layettes for Russian babies were shipped to Russia by the A. R. A., for distribution in the hospitals, purchased by money supplied by the American Red Cross. The Red Cross also distributed essential clothing to 3,000 teachers in Vienna. America has saved the intellectual life of Central Europe.

The Unity of Truth

EDWARD F. MURPHY, S.S.J.

THE twentieth century has glided so far from the twelfth and thirteenth that nowadays nothing is more modern than the medieval. Conceptions that were commonplaces when Abelard and Anselm were boys; basic in the speculations of Aquinas; even agleam in the Sermon on the Mount; these are refoisted on a forgetful world by our smug intellectuals and, doubly precious by so long an absence, are hailed as epoch-making. One thinks of Washington Irving's whimsical dream in Westminster Abbey; only that the modern scholar's thievery is apt to be rather unconscious; for, in spite of Lord Acton and a swirl of other brilliant writers, he has been so schooled as sincerely to question whether any good can come out of the Dark Ages. The satiric truth may be that the darkest fact about these Ages is his own ignorance of them; but at any rate, like the wordy Wells, who has "written

more history than he has ever read," the very up-to-date brain leaps over the so called gap of medievalism and persists in regarding thought as dead and buried between the fall of Rome and the rise of the Renaissance.

And yet the best of modern progress has been effected through principles that ruled in the medieval past. Never was the laborer held in higher regard than in that machineless and, so, human era, when to be an artisan was to be an artist. Labor was honored, as we are coming to honor it; woman was honored as we are forgetting to honor her; and God was honored as we have forgotten to honor Him. Unity was the inspiration and aim of life. Aquinas sought it in theology with his "Summa"; just as we are struggling back to it today, but struggling, pathetically, not on a basis of unified theology, but rather on an impossible foundation of no theology at all. The "Hanseatic League" and the guilds secured this unity in medieval industry; whereas with us there is unity in labor, but mostly for the purpose of discord with capital. Dante dreamed of the unified polity; and medievalism, more single-minded and hearted than any other period, came much nearer to the realization of its vision than ever could our modern age in which nations have little to link them but distrust. It would seem that our better present day tendencies are medieval; hence it likewise appears that our leaders have at last stumbled into that same light which led men long ago when they were groping for civilization and found it.

In order that the new gestures be less defective and more effectual, however, the creators of modern thought would do well to study the medieval mind in comparison or contrast with our own. After unlearning a good deal of twaddle, they might acquire at least a little that is worthwhile from that age, so rich in beginnings.

The medieval viewpoint was essentially synthetic. The Scholastic saw reality as a vast panorama, inclusive of Heaven, Purgatory, star-strewn space, Earth and Hell. No province of knowledge was out of place with the general plan. And the great unifying idea was God, bringing souls as well as sciences together; catching all manner of fish in its golden net, and making coherent what would else have been chaos. Nature was seen as reposing in the palm of His hand; whereas, modernly, He is sought in the bosom of nature. He then came first, all things following in order; but modern philosophy puts Him last, or identifies Him with the din in which Holy Scripture expressly says he is not; or makes Him the "great unachieved," frothing up from the surge of ideas; the imperfect and ever perfectible; a queer being of sheer evolution.

Thus, with a god of confusion and even with confusion for a god, the texture of reality has been badly torn, and the shreds are called sciences. Nearly every class of objects, from the crystal to the comet, nowadays has a science of its own. The seamless robe of the Word, of which the Gospel speaks, and Goethe's earth-sprite sings.

"At the roaring-loom of time I ply

And weave the garment thou see'st Him by,"

the vesture on which Heaven would rather have lots cast than that it be divided, is now in intellectual tatters. And each shred flutters boldly as an independent study.

What harm? Not any, if philosophy in its old office of *ancilla theologiae*, were permitted to weave the pieces back into their proper place, and a unity, enriched by a knowledge of detail, were reattained. But modern philosophy is soliloquy; each scholar sounding the universe with his own little ego, and putting his personal imagination on the pedestal which the medieval age kept sacred to the First Cause. Therefore present day schools are not the help they ought to be for securing the synthetic vision that men are coming to crave.

Aristotle advised in his metaphysics twenty-three centuries ago that a general knowledge is more scientific than a detailed knowledge; for, though implying less grasp, it manifests more reason; and revealing the beginnings of things, it enables us to comprehend their ends. In the glow of such a truth, who cannot appreciate that the Middle Age, with its glorious intellectual vistas and bird's eye views, was superior to our own crowded day in which we cannot see the woods for the trees that block our vision?

No wonder our weary intellects are tempted to drop some of their needless burden and soar up to the wider view-point. H. G. Wells deserves much credit for poisoning our minds above the field of history, even though he does throw dust in our eyes when there is question of religion; and Professor J. Arthur Thompson is to be commended for going right ahead with the "Outline of Science," albeit the work does start with that same tiresome old monkey that made Darwin gray, and seems to honor not God as the all-important *alpha*, so much as the electron. We are led to look for other and, blessedly, more correct outlines too; among which the one dealing with religion will be of intense interest to Catholics, who know that the Truth can shine only the fairer from a juxtaposition with the many earnest but sad departures from it.

And when our outlines on art, science, and religion are completed, someone must be found to compound the compendia; to give us that natural, whole and entire prospect of reality which the Middle Age enjoyed and took care, with all its love for analysis and division, not to lose.

When thought ceases to be solely a Medea, dismembering the living truth and hurling the pieces to our universities, as absolutely separate sciences; when philosophy again comes into its own, and theology, as Newman pleads, reigns once more we shall have regained the calm in which God is manifested and Christ is born. And the lesson to be learned is written large across the thirteenth century, to wit: flourishing arts and sciences, the humanities, philosophy, architecture, and the faith in God that unifies and sanctifies all of them and makes them serve the noblest purposes of life.

Catholics of Ukraine

E. CHRISTITCH

NOW that Russia, as we knew it, has ceased to be one entity, and is dissolved into extraneous States as well as "Russia Proper," a group of Soviet Republics still holding together, we can at last form some idea of the different elements that once composed the former mighty Empire. It was vaguely known that ethnical incompatibilities and religious sects honeycombed the vast territories of the Tsar; but on one point most travelers were agreed, that outside Polish and other foreign colonies Catholicism was almost extinct in Russia. Since the Revolution this has been amply disproved. Hidden and suppressed people hold up their heads, and here and there Catholics emerge like flowers from the snow. In the most unexpected spots a nucleus is often found on which the in-coming apostles can count for affirmation and extension. All honor to the Poles who, wherever they settled in Russia proper, kept alive the Faith and handed it on. But we would here speak of the Russian Catholics themselves, in their best stronghold, the land of Ukraine which includes the vast stretch formerly known as "South Russia," from the Carpathians to the Caucasus, from the Pripiet River to the Black Sea.

One fraction of this people, 4,000,000 cut off from the national tree, has kept firm till today in allegiance to the See of Peter, faithful to its ancient Rite as to its race. This people of East Galicia, better designated as Western Ukraine, form the natural stepping-stone from East to West. In the words of their pastor, the Metropolitan Mgr. Andrew Szeptycki, to an audience in the Oriental Institute in Rome: "There is every reason for optimism with regard to the reunion of South Russia, the Great Ukraine, to St. Peter's Chair."

The Ukrainians of East Galicia, incorporated as part of Poland in the former Empire of Austria, never ceased to assert their racial individuality, and strong in the support of the Holy See retained their Slav Rite, refused to be classified as Poles, and cherished the links of affinity that bound them to 40,000,000 Ukrainians held by Russia. These were not Catholics, it is true, but their Catholic brethren of East Galicia from whom they were severed, knew of the secret inclination of Ukrainians for Rome which the Imperial knout, the prisons of Siberia and countless executions had not obliterated. If the Uniat Church disappeared in Russian Ukraine, it flourished in Austrian Ukraine, that northwest corner of Ukraine territory misnamed "East Galicia." A protest by the East Galician Bishops against molestation of the Uniat Church, for political ends, was recently issued broadcast; but France's protectorship of Poland is stronger than the Allies who are the ostensible rulers of East Galicia, pending an arrangement. Religious progress is ham-

pered here as elsewhere by the unsettled conditions of Central Europe. The Greek-Catholic Ukrainians of East Galicia are not for the moment claiming to unite with the vast Ukraine, which after fierce resistance has been compelled to accept the Soviet system, and is therefore, more or less under Bolshevist rule. When the Western Allies had withdrawn their forces, Southern Russia, or Ukraine, still engaged on tremendous conflicts with the Red Army, but had finally to make terms with the victors. She managed, however, to preserve a certain form of autonomy; but revolts are continuous, and the Ukraine Soviet Republic is a perpetual cause of anxiety to Bolshevist Russia. It is in this region that the outlook for religious reunion is most favorable, largely owing to the Catholic Uniats over the border in East Galicia, who are destined in the minds of their pastors to reclaim the entire Ukrainian population to the discipline of Rome. The ardent apostle, Szeptycki, is of opinion that the great mass of Ukrainians can be converted only on the lines that have been successful with their brethren of East Galicia, which means the maintenance of their ancient, beautiful, Slavonic ritual so readily accorded to them by Rome. Once the "Orthodox" realize that Catholicism is not restricted to a single Rite, that there is no need to imitate the Poles in their celebration of the Holy Mysteries, the chief obstacle to Reunion is removed. Although Russian intellectuals may be drawn by the simplicity and brevity of the Roman Rite, the masses in the depths of Russia who follow with joy and reverence the forms and chants of their ancestors, steeping their souls in the traditions of the first Slav Christians, cannot lightly part with their *Liturgia* (Holy Sacrifice), as they know it. It is now proved that the first Russian Christians received from St. Vladimir the true Faith, afterwards wrested from them by Byzantium. Unwittingly they drifted away; but no doubt their good faith and devotion to the Seven Sacraments have preserved them from formal Heresy. Therefore the Popes, whenever occasion presented itself, gladly extended permission for continuance of the elaborate Russian service, far more lengthy than our High Mass, but never too lengthy for the devout peasants who follow every word and every act, responding solemnly in measured chant to the celebrant and assistants at the altar. The Mass is the great event of their days, and its recent prohibition has led to pitched battles, so that now, in Ukraine at least, the usual Christian observances have been resumed. Many Ukrainians, fleeing from the Red troops in the last battles, piously knelt in the Uniat churches of East Galicia, so similar to their own, and joined their compatriots in the prayer for the Hierarchy, with its Head "the Universal

Arch-priest Bishop of Rome," a prayer which is repeated four times aloud during the protracted ceremony of the Mass. Perhaps some echo awakened in their hearts of that very same prayer said long ago throughout the steppes of Ukraine, after the solemn submission of the Ukrainian Bishops to the Holy See. The reconciliation was annulled by Imperialist decree, by massacres and tortures; but its memory survives and the inheritance may blossom afresh.

Without attaching undue importance to the bitter recriminations, going so far as mutual anathemas, between the Muscovite Russian Church and the National Church of the Ukraine, there is no doubt that every effort of the latter to shake itself free tends to closer contact with the Uniat Church of East Galicia. An ecclesiastical congress lately held at Cherson actually debated the advisability of placing the Orthodox Church of Ukraine under the jurisdiction of the Uniat Archbishop of Lemberg, Mgr. Szeptycki. In the present religious chaos of Russia, where Orthodoxy is wounded by the unscrupulous leaders of the new "Living Church," and again of the so-called "Reformed Church," it behooves us Catholics to hasten and offer the only natural solution to a distracted people. Thanks to the initiative of a zealous Benedictine Father from the famous monastery of Emaus in Prague, an organization has been formed, with headquarters in Vienna, for the furtherance of Catholic theological studies among Orthodox Ukrainian refugees. It is proposed to establish a repository of literature in the Ukrainian tongue, and a seminary where Ukrainian students will be trained in the Oriental Rite. The organization, which is under the direct patronage of Cardinal Piffl, and has recently received the approbation of the Holy See, has established branches in different European countries for the purpose of arousing world-wide interest among Catholics for the ultimate reunion of Ukraine. As soon as the necessary funds have been obtained, the seminary will be set up in the immediate vicinity of the famous Uniat Church of St. Barbara in Vienna, where repose the remains of St. Josaphat, martyred 300 years ago in the cause of reunion.

In the district of Kholm, the Uniat Ukrainian Church which was encouraged by Pope Urban VIII to found a Ukrainian academy, was, after terrible wars, forced by the Poles to abandon the Slavonic Rite and adopt the "Polish" (Latin) Rite. Only one monastery of Basilian Monks was tolerated, and when, a century later, Kholm fell to Russia, the fate of the Uniat Church was still more deplorable. Uniats were forced to apostasize, and after the solemn reception of one group by the Synod and the Tsar, a medal was inscribed: "Torn away by force; reunited by love." Most of the people, however, remained faithful to Rome, and were flogged, sent to Siberia, or cut down by the Cossacks. Catholicism, however, revived throughout Russia when the Imperial Edict of 1905 proclaimed freedom of worship.

This decree was altogether illusory with regard to the Uniats and whatever Latin Catholics may have gained, there was nothing but persecution for "Orthodox apostates." When the Great War broke out the Ukrainians proclaimed more than ever their separate nationality, and their desire for religious independence. Although some ethnographers maintain that the Ukrainians, whatever their aspirations and ambitions, must be considered as Russians; there are many differences between the two peoples. The Ukrainians, Ruthenes, or Little Russians, as they are variously called, speak an essentially different tongue from that of their Muscovite neighbors. Theirs is the purest Old Slavonic, and they claim also to be of pure Slav origin, unaffected by Greek, Finn, or Tartar. Ukrainians are well built, tall and darker than Russians of the North. They dress in bright colors, are poetical, and of a lively disposition. The brooding sadness of the Northern Russian is alien to their Southern temperament. The Ukrainian cannot live without symbolic religion, and their monks are noted for ascetic lives. With regard to their political tendencies these may be indicated by the fact that in the last elections Moscow returned 1,526 Communists and this number went on decreasing in the other towns from Saratov to Tuli till in Ukrainian Odessa, there were but 100.

The Ukrainian race counting the Great Ukraine, East Galicia, the Ukrainians of Hungary, Rumania, Czechoslovakia, Yugoslavia, and emigrants to the New World, numbers fifty-five million.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Twelfth-Hour Medical Protest

To the Editor of AMERICA:

Is it a fact, as asserted by the *New York Medical Journal and Medical Record*, that: "The most important protest, at least, in so far as the medical profession is concerned, against the Eighteenth Amendment and the Volstead Act is the organization of the Association for the Protection of Constitutional Rights, an organization of practising physicians of New York, of which Dr. Samuel W. Lambert is President"? The added statement on the other hand cannot be as wholly disputed that these organizers are among the most "prominent men" in the profession in this or any other country.

Whether their action, as claimed, is made all the more "impressive" by this fact will be decided by the effect resulting from it, rather than by the stamp given to it on account of the "prominence" of the organizers of this protest. The God-given rights taken away from the medical profession as well as those criminally imposed upon the profession by reason of the Prohibition Enforcement act are both eloquently set forth in this article in the *Journal and Medical Record*.

All this was a noxious plant of slow growth. Where, it may be asked, were these eminent medical men while this growth was attaining full flower in the soil of the American Medical Association, of which body they are among the most influential members? Where is the record during all this time of any protest by voice or pen in county, State or national organization, or in the medical or lay press by these defenders of medical rights after the cause has been lost?

There were protests, many of them, but they were not made by men eminent in the profession. Is the only protest of importance now to be recorded that alone of these twelfth-hour volunteers, simply because this distinction is claimed for them?

The bill supplementary to the Volstead act was the most oppressive of all the forms of Prohibition legislation relating to the practise of medicine. Under this act the physician was denied the right to prescribe alcohol except in the form dictated by Congress. Other Prohibition acts regulated only the prescribing of alcohol. This one prohibited its use by a dictum of Congress.

Out of the 150,000 physicians of this country only one appeared before Congress to protest this bill. Among the names submitted (110 in number) by Wayne B. Wheeler as favoring this act was the name of one at least of the members of the organization now protesting the Eighteenth Amendment and the Volstead act. Incidentally this is being done not by an organization of medical men as such, but by an organization for the Protection of Constitutional Rights.

New York.

JOHN P. DAVIN, M.D.,

Exec. Sec. N. Y. Medical Association.

Dr. Tigert Furnishes a Text

To the Editor of AMERICA:

It is a healthy sign of the times, otherwise teeming with confusion of thought, when the United States Commissioner of Education, Dr. John J. Tigert, addresses a group of students as follows:

In its widest connotation education is the result of all the forces which affect the life of man. Taken in this sense religion is the most universal element in education as well as a very powerful stimulus to human action. . . . Education which devotes itself entirely to the discovery of knowledge without regard for the will and intention of man is likely to prove the undoing of society. Certainly it is not worthy to be called education. How shall we direct the will and train the heart as we enlighten the intellect? Naught but religious feeling, the inspiration of the soul, and faith in God can accomplish this.

We are living in such a "rapid" age, one in which recently discovered means of physical and mental transit have made breakfast table companions of the remotest groups of the human family, an age fraught with amazing possibilities for good or ill, that the significance of the words quoted above may be lost to many. The occasion which called them forth was the Annual Convocation of the School of Religion, Howard University, Washington, D. C., an institution devoted to the higher education of the Negro and maintained largely through public funds.

What a supreme and splendid vindication of our Catholic school system must logically be deduced from them! Should they not prove an added incentive to gird ourselves anew to uphold the hands of our apostles of the classroom, whether in primary, secondary or advanced schools, in New England or Oregon?

There is another vital matter that relates itself to the same Howard University Convocation. This is the higher education of the Negro and the responsibility of providing and fostering this under Catholic auspices. Here is a responsibility which the Catholic Church in America, greatly burdened although she be, cannot evade. One sees in the United States, that of the Archdiocese of Baltimore, has already nobly made an organized effort to meet this appalling need. For the need is appalling, and its neglect would spell our condemnation, when approximately 10,000,000 people call for a native clergy and native leadership. Shall the evangelization be heedlessly left to non-Catholic sects?

Soon after his accession Archbishop Curley grasped the situation. With the spiritual vision inherited from a missionary race he brought into existence the Cardinal Gibbons Institute, which, it is hoped, will very soon take its place among the higher institutions of learning in this land.

Returning to Dr. Tigert's words, which so extol and exalt the principles of our Catholic school system, they should urge us to be ever ready with "the sinews of war" to support according to our means our schools. But, lest pride take possession of us, let us also consider how the harvest which a Peter Claver would have gloried in garnering, and which is the individual and collective responsibility of the 106 dioceses in these United States, is still largely left to sectarian evangelists. Is it not high time to send forth the word: "Come now, that we may take counsel together?"

Boston.

K. A. M.

A Scientific Discovery

To the Editor of AMERICA:

We have had in Washington recently a feast of science, with a capital S. A hotel is under construction on Connecticut Avenue at De Sales Street. The foundations are deep. Some old tree trunks and stumps were brought up by the steam shovels; also some muck and some seeds; also a bullet and some brick. Then the scientists set to work. The opinion was expressed that the matter brought to light dated from the Pleistocene age, and was anywhere around 50,000, or 150,000, or 200,000, or 500,000 years old.

Next a joint meeting of the Biological Society of Washington, the Botanical Society, the Geological Society, the Carnegie Institution, and the Washington Academy of Sciences, was held before a crowded audience in the hall of the Interior Department building.

Mr. Chester K. Wentworth, of the Geological Survey, was positive that the wood found was part of the remains of a forest that existed on an ancient swamp almost before time began. He had pictures made to prove it. Dr. Laurence La Forge declared that the remains of the swamp, looked at from a physiographic point of view, antedated the glacial lake that once covered Wisconsin. He estimated its age at 150,000 years. His figures were based on the age of Niagara Falls.

Dr. Albert Mann, of the Carnegie Institution, stated that an amazing condition of diatomic life had been unearthed, revealing diatoms theretofore discovered only in Africa, at Montgomery in Alabama, and at Cranes Lake in Massachusetts. Dr. Covill, of the Department of Agriculture, and Dr. E. W. Berry, of Johns Hopkins University, looking at the swamp deposit as botanists, asserted that the seeds and cypress roots taken from the excavation, proved that a condition of flora, different from the present, once existed here at a remote period.

A member of the Society of the Oldest Inhabitants of the District of Columbia arose and said that about seventy-five years ago, when he was a boy, he hunted duck and caught fish in the water that once covered the site of the new hotel, that a small creek flowed through that part of Washington then; that cypress trees like those found by the excavator's shovels could be found within thirty miles of this city; that trees were shipped from Bladensburg, then a port, before the Anacostia River became filled with the silt and that the boys' old swimming-hole, when the creek was diverted and the swamp was filled in, as the city's progress required, was used as a dump. The things that were taken up now, presumably, had been thrown in as "fill" when the creek-bed was put out of sight.

A tree expert from the Forestry Service of the Department of Agriculture agreed with the oldest inhabitant that the stumps came from modern trees, and that if they dated back to the Pleistocene age, the bullet and the bricks, excavated with them, must have been made by the mythical anthropoid ape, or Pithecanthropus, of the same period. Here then is good news for Professor Osborn. After his assistant has made some "restorations," he will have new material for his "Hall of Horrors."

Washington.

T. J. C. M.

Helping Latin America

To the Editor of AMERICA:

In the article, "Columbus Discoverer; Georgetown Pathfinder," which appeared in the issue of AMERICA for March 10, Father De Heredia makes an appeal to the Catholic colleges of the United States to follow the example of Georgetown by encouraging the founding of scholarships for students of the Ibero-American Republics. I agree with Father De Heredia when he maintains that hundreds of young Ibero-American students enter Protestant institutions in the United States, not because it is their choice, but because they are not sufficiently informed regarding our Catholic institutions. Again the writer is correct in asserting that Latin-Americans tend to attribute the greatness of the United States to the fact that it is a Protestant nation; and this is the case simply because they are not aware of the greatness and the influence of its Catholic institutions.

Doubtless the Catholic colleges of the United States should encourage the enrolment of Ibero-American students. This encouragement would indeed serve "to advertise our Catholic institutions." But, clearly, advertising in this case would not be an end in itself, but the means to a most noble end. It would be the means of attracting capable students from the Latin-American Republics to receive the invaluable advantages of a thorough Catholic education. These young men would then return to their countries imbued with the high principles of the Faith, and burning with the zeal of promoting the greater glory of God.

In this way, the great cause of the Church would be served in the intrinsically Catholic Latin-American nations, among whom, as Father De Heredia correctly points out, Protestantism is making rapid progress. Thus also would the excellent work done by the Catholic colleges of the United States receive from the Ibero-American peoples that recognition to which it is justly entitled.

Brookline, Mass.

JAVIER E. MOLINA.

The Great King's Diplomats

To the Editor of AMERICA:

Father De Heredia's article, "Columbus Discoverer; Georgetown Pathfinder," in AMERICA for March 10, reports the founding of twenty scholarships at Georgetown University. These scholarships are open to students from the Ibero-American Republics, who wish to follow diplomatic careers at the University's School of Foreign Service. "The Apostolic idea of helping the young generations of Ibero-Americans to keep and strengthen their Catholic faith by a proper higher Catholic education" has inspired Georgetown to inaugurate this movement.

The reverend author further suggests the possibility of establishing similar scholarships at some of our larger seminaries for Mexican seminarians. "Ibero-Americans" might have been substituted for "Mexicans." Intercommunication between the clergy of the two continents would become closer. This is a desideratum. It would counteract, to a certain extent at least, the proselyting carried on by various denominations, in a territory that has since the discovery of America been cultivated by the Church.

"Why cannot this be done and done at once?" That is the question. And the answer? Because the world revolves around the dollar. At the present time it would appear that no seminary could finance such an undertaking.

At present there is only one seminary in the entire country conducted on the scholarship plan. Little is known of this ecclesiastical institution since its work is carried on in a quiet and unassuming manner. The institution in question is the Pontifical College Josephinum of Columbus, Ohio.

About thirty years ago, Joseph Jessing, a man of somewhat advanced age, had finally reached the goal of his ambition in life, the holy priesthood. While supporting his widowed mother, he managed to find time to acquaint himself with the classics. Hav-

ing later on completed a course at a seminary, he was ordained a priest. Pomeroy, Ohio, offered him a field of activity for some time. There he founded an orphanage for boys. Charitable donations and the proceeds of the Ohio *Waisenfreund*, a journal published by the zealous priest himself, furnished the necessary sustenance for the homeless little ones. The paper is still issued as a Catholic weekly.

In the course of time some of the boys manifested vocations for the priesthood. Father Jessing, unable to defray the expenses for their studies, resolved, as if by inspiration, to solicit the necessary funds through the columns of his paper. Some of his younger readers soon sent letters appealing for aid that they might be enabled to enter upon the studies leading to the priesthood. The generous hearts and the slender purses of a fervent Catholic laity of German extraction were opened to the noble cause. As the raven miraculously supplied God's prophet of old with bread, so small sums of money, widows' mites and dollars of self-denial, were laid in the hands of the fervent man of God.

Economically well managed, the continuous stream of small sums grew, until the establishment of a college and seminary intended for boys with a sacerdotal calling became possible. Then scholarships on a basis of 5,000 dollars were established. During the course of little more than a quarter of a century 165 of these scholarships have been founded. Each scholarship will in perpetuity support one candidate for Holy Orders during his twelve years of study.

Congested conditions, lack of sufficient grounds for a campus, and the absence of many necessary modern conveniences, are the main drawbacks of the school at present. It does, however, provide an excellent course of studies directed by its own alumni. The majority of its professors have equipped themselves for their service by advanced studies at both American and European universities.

The Pontifical College, as its name implies, is directly under the jurisdiction of the Holy Father. Upwards of 200 men have been promoted to the priesthood at the institution. They are now active in the various dioceses throughout the country. Once incardinated in a diocese they no longer remain under the jurisdiction of the institution.

Being a Papal college, with no allegiance to any particular bishop, could not this place serve as a nucleus for the realization of Father De Heredia's vision? If Catholic Americans, irrespective of remote or near ancestral connections, were to espouse this cause, there could remain no doubt as to ultimate success. Within the short span of twenty-five years one hundred and more additional scholarships might be offered to worthy candidates for the priesthood from the great Southland. This would signify an annual increase of from eight to ten priests for the southern republics. Those men would indeed constitute the Great King's diplomats. God alone can estimate the good that would thus eventually arise for souls that might otherwise be lost.

The *Josephinum Weekly*, another publication of the above named institution, will familiarize the unacquainted with the present work of the school. The editor, Rev. Edward Dahmus, conducts an editorial section which is as excellent as it is unique with regard to its comments on world developments.

* Now if Father De Heredia's suggestion could be considered a "motion" for creating the establishment of free scholarships for seminarians from Ibero-American Republics, then these lines might serve as a "second" to that motion. The approval would be given by American Catholicism's cooperation. It is the cause that matters. The grandeur of the cause cannot be surpassed. It is the diplomatic service of the Great King, the service of winning souls for life eternal.

Hammond, Ind.

P. J. SCHMIDT, M.A.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 7, 1923

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Dean Inge's Ancient Calumny

THE well-known Dean Inge has recently recorded in the pages of the *Atlantic Monthly* his views on "The Catholic Church and the Anglo-Saxon Mind." As a brilliant alternation of truths, half-truths, insinuations, and downright misapprehension of plain facts, the article is interesting, at least to the psychologist. For the Dean is no fool. He is, by common report, an alert, well-read man whose talents have brought him preferment in that branch of the English governmental service commonly known as the Established Church. Yet for all his alertness, the Dean, writing for an American public, actually rehearses an ancient calumny, which, in this country, is not repeated by intelligent men. "Every true Catholic," he writes, "is only conditionally a patriot." One is tempted to exclaim, in the expressive language of the day, "How did the Dean get that way?" Possibly the good Dean, like other English writers and lecturers *en tour* in America, underrates the intelligence of his readers and his auditors.

It need hardly be said that the Dean cites no authorities and instances no examples. The facts in the case bother him not a whit. Unless his ignorance of history is nothing less than appalling, the Dean must know that Catholics have always lived in peace under legitimately-constituted governments, and that they have always rallied to the common defense in times of national danger. Were there no patriotic Englishmen before bluff Harry caught the light in Boleyn's eyes? To cite great men whose names yet live, does the Dean seriously impeach the patriotism of Carroll, the Signer, of Chief Justice White, of Cardinal Gibbons, or, in his own country, of that sturdy patriot, the Duke of Norfolk? Has he never heard of the patriotic

Foch in France, Mercier in Belgium, Schulte in Germany, Benson in America? Or of the patriotic Bishops in Austria, Germany, Italy, France, Belgium, Great Britain, and the United States, who exhorted their Catholic children to fight for their country? A man willing to give his life for his country is not "conditionally" patriotic; and the Dean knows that better Englishmen than he, Catholics though they were, met the last supreme day, not in a comfortable English appanage of St. Paul's Deanery, but on the bloody fields of France. True Catholics "conditionally" patriotic? The Dean insults our intelligence, and from their unmarked and forgotten graves a million Catholic soldiers give the lie to the calumny.

What the Dean may say or write, is not important; only as an example of religious prejudice does he draw attention. So plain is the history of the Catholic Church and of her doctrines that even those who run may read. But none are so blind as they who will not look, and the Dean is an excellent example of that intellectual blindness which afflicts men determined to see nothing that is good in the Catholic Church. They do not criticise the Catholic Church, but a figment compounded of ignorance and malice.

The Teaching Ideal

THE American college has been discussed from various angles since the scholastic year opened. It is being rediscussed now that the scholastic year is drawing to a close. The discussion at the opening of schools generally centers around the addresses of presidents. They tell their students what the college expects of them and what the world demands of them. The most popular subject of discussion is the college student. He is as variable as the winds. He is a short-lived plant. His generation changes every four years. This makes him a good subject for discussion for no two generations of college students are alike. They are men in the making but in nearly every other thing they are different. Their interests differ from generation to generation, their faults vary and so likewise do their virtues. In the professional mind they are good laboratory subjects, in the teacher mind they are characters to be formed. Precisely in this lies the advantage for the student in the small college. He is more likely to come under the influence of teachers who view him as a person than he is to fall under the scrutiny of professors who look upon him as a thing. For one of the disadvantages accompanying the expansion of American colleges is that the student has become a mere number, his mind a fertile field for experiment, his character a chance incident that may be developed or again that may pass through four years of experiences and be a sorry thing at the end.

That there is a weakening in the teaching ideal in American colleges is the contention of a very brave instructor who writes on the "Ban on Teaching" in the current *Scribners*.

We are informed by many [declares this writer] that education is failing us. And well it may be so if producing books is eulogized and repaid by advancement, while the efforts to produce men are scoffed at. It has been dinned in our ears that education must save us at the present juncture. To which, if true, I reply that unless we regain the love and art of teaching we are lost. The truth is that at present the teacher exists by sufferance only. For the educational field has been preempted by the so-called research men.

The American college must have research men, it must have scholarship, but if teaching is not its pride and its power it is doing a grave injustice to the youth of the land who gather in its halls to prepare for life. The ideal of Catholic education has stood for teaching first and last. The ideal of American education apart from the Catholic element has come to stand for courses and numbers. It is encouraging to the Catholic educator to hear a voice in the educational wilderness clamoring for an ideal in the colleges of the land that is nothing more than a Catholic ideal. In the struggles that have marked the advance of Catholic education in this country, struggles against poverty and much more against disloyalty of Catholics whose wealth or social ambition has led them to seek social contact in education and not Catholic character, the teaching ideal has been maintained. It implies scholarship and research, but it does not stop at these. For these bring renown to the college alone and may not touch the student at all. The teacher touches the student, and the magic of that contact molds men, and molding men up-builds a nation.

What Do Religious Statistics Mean?

THE Washington office of the Federal Council of Churches has just sent out a news letter to show statistically that "America is growing more religious." The figures are a compilation made by its own statistician, Dr. Watson, who finds the present membership of all religious bodies in the United States to be 47,461,558, indicating a total growth of 1,220,428. This increase he calculates to be approximately fifty per cent greater than the average annual growth for the preceding five years. Looked at from another angle, this growth supposes that each day of last year an average of 3,345 persons joined the various religious bodies. Moreover the increase in the clergy and in the number of congregations was doubly as great as the increase in membership.

Judged by figures alone Americans are rapidly becoming a religious people, but numbers count for little while the evidence of increasing divorce, birth control and similar evils gives pause. Juda and Israel were seldom, if ever, more religious, so far as mere outward acts of worship and the observance of religious rites were concerned, than when the Prophets in vain thundered forth their denunciations against the prevailing rationalism or idolatry that was then almost everywhere mingled with the pure Mosaic Yahwehism or else entirely supplanted the one true Faith of that day. The question is not so much now, how many are being daily enrolled in the various Christian

bodies, but how pure is their Christianity, how firmly and inflexibly do they hold to the Divinity of Christ, to the inspiration of the Sacred Scriptures, to the truth and the whole truth of Revelation?

It is well indeed that there should be any growth whatsoever from stark infidelity to faith in God, but statistics are very illusory. Is religion merely spreading out into shallows, or is it gathering into the ocean depths of a faith that can remain tranquil, though the hurricanes sweep its surface and lash it into storms? This is evidently the great question to be determined today.

Our Catholic figures are given by Dr. Watson as 18,104,804 baptized persons, or over 150,000 less than the carefully collated statistics of the Catholic Directory. Even these latter statistics are always of necessity far below the actual numbers, since no account is taken in them of the many thousands who constitute our large "floating" Catholic population, which will never be listed in any chancery. That, however, is in itself but a small matter which we can readily overlook. The Jewish figures are set at 1,600,000, although we are fairly informed that Jewish authorities estimate their Jewish population at more than 3,300,000. Finally the combined membership of all the various Evangelical Protestant Churches is given as 27,454,080. The greatest increase in membership is accredited to the "Roman Catholic Church." The figures, 219,158, are in fact somewhat higher than the gains we ourselves claim. It is stated, however, that these statistics indicate a lessening of our growth as compared with the annual average for the preceding five years.

But the most interesting and at the same time the most misleading feature of this, as of other similar tabulations, is the great triumphant final estimate of religious constituencies. At the head of this tabulation, standing out most prominently and most forcibly impressing the casual reader, are the figures: "Protestants...78,113,481." How are these numbers, which the Ku Klux Klan and others love to flaunt in round numbers as 80,000,000 Protestants, obtained? The explanation is thus briefly given:

The total religious constituency of the country is placed at 98,878,367 persons. Church officials define constituency to mean all baptized persons, all adherents and all those who in the supreme test of life or death turn to a particular communion.

Subtracting from this enormous figure that represents almost our entire population, the Catholics, Jews, Mormons and Eastern Orthodox Christians, none of whom is accredited with "constituencies," the proclaimers of a "Protestant America" have approximately the round 80,000,000 standing in their favor, figures that sound so large and mean so little. How many, we ask, of these 80,000,000 would lay down their lives for the defense of the Divinity of Christ, or of the Divine inspiration of that Bible which is now to be sold to them at a penny a copy? These are the statistics we would like to have, for what is Christianity, Catholic or Protestant, without faith in a Divine Christ!

Uncle Sam as a Social Worker

TO quote the familiar headlines of the daily press, the Veterans' Bureau is again "under fire." Almost from the beginning the Bureau has presented the aspect of a riddled target. Founded to teach the disabled soldier some means by which he might maintain himself without recourse to public charity, the Bureau began with an abundance of energy. Even the minority party in Congress admitted its probable usefulness, and no Federal Bureau ever opened its offices and stations with heartier good will from the public. Yet not six months had passed before complaints began to pour in, and Congress began to order investigations. Change did not follow fast upon these investigations. There was much cry, but precious little wool; and when the shouting ceased the soldier found his condition much as it was at the outset.

On March 29, the Merchants' Association of New York published the report of a private investigation begun in November, 1921. The report is based on conditions in Connecticut, New Jersey and New York, but the investigators hint that, as far as their knowledge goes, similar conditions might be discovered in all the States in which the Bureau is operating. Congress, reflecting the will of the country, has been liberal in its appropriations for the disabled soldier; since 1917 nearly two and one-half billion dollars have been voted for this purpose. Yet it was found in 1921 that the Government was sending disabled men to hospitals which, "conducted for profit only," were more interested "in keeping the patient in the hospital," and drawing the Federal recompense, than "in curing him." Some of these hospitals "were a positive menace" not only physically, but also morally, since they were in close contact with dens of vice and places in which drugs were sold to all comers. As to the so called vocational schools, the Committee found the standard very low. There was little supervision in the placement courses, and in many instances the men soon became thoroughly disheartened.

In general, as far as the three States investigated were concerned, the Government's success in this highly important social work has not been notable.

What is the curse that hangs over the Government when it undertakes work of this nature? The Committee reports that with very few exceptions the officials connected with the Bureau "want to do the right thing." But some are incompetent, and others "are embarrassed by outside influences." It is not suggested that by "outside influences" bribery or embezzlement is meant. It is probably nearer the truth to say that these well-meaning officials are entangled in the red tape which sooner or later seems to wind itself about all governmental enterprises in which the human factor is the chief concern. Washington appropriates money, the purpose is good, the officials in charge are, apparently at least, honest and intelligent, and yet, as in the case of the Veterans' Bureau, these social experiments usually end in disaster.

The warning is plain. Today we are asked by powerful factions to transfer our schools, and to a certain extent, our hospitals and hospital service, from the local communities to Washington. That Washington can conduct them better than the local communities is simply asserted, not proved, and the facts to the contrary are quietly ignored. Even were the Towner-Sterling educational bill and the Towner-Sheppard maternity bureau in keeping with the spirit of the Constitution, which they decidedly are not, it would be folly to transfer schools and hospitals to a Government which has rarely shown anything but failure, even in the conduct of those social activities in which it may properly engage. As a social worker, Uncle Sam is an expensive bungler. The fewer "fifty-fifty" schemes the country sanctions, the better, not only for the taxpayer, but also for the common good and for the preservation of at least a few of the constitutional principles on which the Federal Government is commonly supposed to rest.

Dramatics

Plays of the Spring

ONE must admit that the dramatic atmosphere of the average New York theater this spring is very close. It is as if the producers, forgetting to turn off the heat with the coming of the vernal season, had also forgotten to open the ventilators. And, alas, many of the plays offered us sadly need ventilation! Others, a long list of them, should be swept entirely off our stage and into the "cold storage" often mentioned in theatrical circles. In other words, after an unusually brilliant dramatic winter, we are now passing through a period of production in which a scant half dozen of the new plays offered us are fit for clean-minded men and women to see.

It is a tragic situation and one not easily explained. The records of the season just ended offer producers

plenty of proof, if they need it, that fortunes may be made on healthy plays. Yet suddenly, almost as if on a concerted signal, they hurl on their stages what we can only characterize as a mass of decay—the product of playwrights with morbid minds and perverted moral sense, apparently eager to see how far they can go, and how much the public will endure.

Because of this condition we are tempted, perhaps, to over-praise the few wholesome dramas offered us. However, one can safely become enthusiastic over "Pasteur," the French play in which Henry Miller is doing the best work of his career. The life of a great man is always interesting to read about and to hear about. It is much more interesting to see it lived before one's eyes, to watch its big moments, and to follow the irresistible forward sweep of a genius who refuses to be held back by the ob-

stacles put in his path. Such moments, such an irresistible sweep through existence, Sacha Guitry offers us in his study of the distinguished Frenchman who was at first rejected by his country and then almost adored.

The playwright throws up the life of his hero in five episodes. Also, carrying out his theory that it is only a man's work which counts, he eliminates everything save Pasteur's work from the play. There is no love interest. There is not a woman in the cast. This in itself is a novelty and to the jaded theater-goer of today, disgusted with so-called "sex plays," a most refreshing one. Even women who go to see "Pasteur" with an abysmal fear that they may be bored by the innovation find themselves inspired instead, though rather thoughtful. The theory that a man's work may fill his life is not a new one, but it is disconcerting to certain minds to watch it work out so perfectly. In Pasteur's case—it should be added—we are given to understand that there is a wife somewhere in the offing, but she is not permitted to appear.

Thus unhampered, he is free to live his great moments before our eyes, and he does so. We see him in his laboratory in 1870, at work with the thoroughness and patience that characterize him. We learn that he is a deeply religious man, giving to God the credit for the fact that his experiments are successful. We see him fiercely fighting his skeptical associates in the French Academy of Medicine in 1880, and losing his temper in a truly human way. We see another side of him, a very gentle, tender side, when he saves the life of a little boy—the first human being on whom his serum for hydrophobia is used. And we see him at the end of his life, old, physically broken, but at last triumphant, led into the great hall of the Sorbonne by the President of the Republic, to be honored at a special gathering of the scientists of the world.

Mr. Miller has always been a good actor, but he has usually been Mr. Miller, playing a part. This time he is not Mr. Miller at all. He has got inside the skin of a character he evidently loves, and from start to finish of this worth-while drama he is Louis Pasteur of France.

Another play of which we can speak warmly, though not so enthusiastically as of "Pasteur," is "Ice Bound," the new offering by Owen Davis. Mr. Davis is a rapidly developing American playwright, and his evolution from a writer of cheap melodramas to an author we are all taking seriously today is an interesting bit of theatrical history. But he lacks the sure touch and deep insight of his French contemporary. He still exaggerates his effects. For example, of the entire family in his play not one member has a redeeming human trait. He has misguidedly given this unpleasant family the beautiful name of Jordan, but the writer of these lines does not hold that against him. What is objected to is the sweeping nature of his characterization. It is not artistic. It is not true. In real life, at least one or two of those men and women would be normal. But Mr. Davis shows them all "Ice Bound"—frozen, selfish, greedy parasites.

On the other hand, he makes up for the general blackness of the Jordans by painting his heroine pure white. She has not a fault. She is entirely too good to be true. Being too good to be true, this heroine, Jane, is naturally the victim of all the other characters. She is also selected by the head of the clan to inherit that venerable person's money and to save the scapegrace youngest son who is old Mrs. Jordan's one weakness. "Lay down your heart and let him trample on it, as he has trampled on mine all his life," the boy's mother urges, in a letter written to guide Jane after her death. And Jane hastens to lay down her heart.

There is, of course, a hope of reform held out at the end of the play. For a blinding moment the scapegrace, who is the unheroic hero of the drama, beholds himself as he is—not vicious, but selfish, self-absorbed, and utterly useless; in other words, a Jordan! (Really, on second thoughts, Mr. Davis should have given another name to that family!) The sight breaks him down, as well it might. He weeps and repents. But one cannot be sure his repentance will last. The most optimistic expression the situation permits is put into the mouth of the old family servant as the closing lines of the play: "They say marriage changes folks. Any change in him would be a great big improvement!"

However, "Ice Bound" is a good play, beautifully acted, especially by Robert Ames as the scapegrace and Phyllis Povah as Jane, and it is one of the few deserved successes of the season. Also, its morals are sound. The faults of the Jordans are the ingrowing, petty faults of small natures in a narrow environment.

If one likes a light and cheerful comedy, with normal and agreeable young persons working out amusing scenes against a background of moving picture life, one may find it in "Polly Preferred." The little story is not equal to "Merton of the Movies," but it gives one a pleasant evening, and the work of Genevieve Tobin in the title role is excellent. In the same play an unusually natural and manly interpretation of a young lover is given by the gifted son of that fine old Irish favorite, Edward Harrigan.

Of the Theater Guild's new production, "The Adding Machine," the less said the better. Its form is interestingly modern and it has one or two effective scenes—notably the office bit in which two characters, whose occupation is adding figures all day long, give an extraordinarily vivid picture of the terrible monotony of their task. But the play as a whole is the work of a morbid mind, chaotic, confused and horribly decadent. Rumor says it will soon be taken off. It cannot be taken off too soon.

The failure of Fannie Hurst's "Humoresque," in itself a wholesome play of Jewish mother love, has a rather interesting explanation. The newspaper critics warmly praised the first part of the play and the acting of the star, Laurette Taylor, but the majority of them vigorously found fault with the abandon of the mother's grief

when her idolized son went to war. They pointed out that mothers did not act like that. American mothers had not acted like that when their sons left for France. French mothers did not act like that. After the criticisms appeared Miss Taylor somewhat restrained her grief, but it was too late. The mischief was done, and the public remained away from the play. The irony of the situation lies in the fact that the scene as originally written and played was absolutely true to life. Whatever French and American mothers might do—and we all know how brave were the mothers of every land—that particular little Yiddish mother would have gone all to pieces when her boy left her. She was made that way, and she had never learned to control her emotions. The later version of the scene, which showed her dry-eyed and gazing into the future with a hopeful smile, was nothing short of ridiculous.

One would like to praise all Miss Barrymore's plays, but it can't be done. She began the season with an unfortunate German importation which we heartily condemned in an earlier review. She then unwisely lent herself to the role of Juliet, until her friends persuaded her to drop it. Her obvious course after that was to find a beautiful play which would wipe out the memory of these failures. Instead she chose "The Laughing Lady." One sighs, and changes the subject.

The final topic, however, is no more cheerful. Miss Rachel Crothers, one of the best of our women playwrights, who has some excellent plays to her credit, has given us in "Mary the Third" one of the most reprehensible and unwholesome little flappers yet put on the stage. And this infant's idiotic and immoral notions of life and marriage are ladeled out to audiences as if they meant something. They don't. Possibly, considering what the girl is trying to say, that is better than if they did.

With the exception of "The Adding Machine," we have not touched on, nor will we touch on, the individual plays referred to in our second paragraph. The best treatment for them is silence. ELIZABETH JORDAN.

YEARNING

As when a wave, most graceful at the prime
Of its white splendor, when its lofty crest
Blossoms to foam, and breaks in fairy rime
With mimic snow soft flowering on its breast,

Seems for an instant, in its slippery flow
To pause, and yearn its florid prime to keep,
Unwilling to rejoin the flood below
And on that undistinguished level sleep;

So do the crested summits of our days,
Some precious hours, so bright, so swift to die,
Linger, and with a wistful longing, gaze,—
All beauty craveth immortality!

Yet be at peace! No yearning is in vain
For Truth and Beauty! For one wave's distress
The sea shall bear innumerable flocks again,—
And God hath infinite springs of loveliness!

EDWARD F. GARESCHÉ, S.J.

REVIEWS

The Problem of Reunion. By LESLIE J. WALKER, S.J., M.A. New York: Longmans, Green & Co. \$1.75.

This important book was published three years ago in England and was received there with approval by Catholic and Protestant alike. The latter finds in it a clear statement of the Church's stand on the question of the Reunion of Churches, and her reasons for it. The former has a precious arsenal of the kind of apologetic that not only refutes the adversary but also strives to win him over. Father Walker makes a clear distinction between what is affirmative in Protestant doctrine, and what is mere negation. In what they affirm the Protestants are but stating Catholic doctrine. The rest is mere denial. Therefore the Protestant who is asked to join the Catholic Church on her terms is not asked to give up anything but negations, namely nothing. On the other hand, he immensely enriches the content of his faith by accepting the rest of Catholic doctrine. The way to reunion is by getting rid of the cause of diversity, that, is private judgment. T. E. R.

Stories of the Victorian Writers. By MRS. HUGH WALKER. New York: The Macmillan Co.

The prevalent scorn with which things Victorian are treated in the ultra-modern novel and the dilettante essay has no doubt had its effect in lessening the interest in that age of petticoats and artificial manners. The great classical biographies, such as Trevelyan's Macaulay and Mrs. Gaskell's Bronte, might be supposed, therefore, to occupy today a questionable status. To the curious, however, who would really like to dip into the inner life of that age of priggishness, but are frightened away by the large volumes which best present it, this splendid little book will, doubtless, appeal. The eleven little stories are more properly brief biographies with suggestive summaries of the more celebrated works of the writers discussed. Apart from the charming simplicity of the style, the narrative is skilfully built up, and shows, what is lacking in many studies of the kind, a real scholarly care in arrangement. H. R. M.

Unto the Hills. By EDWARD N. DINGLEY. Boston: The Stratford Co.

"Unto the Hills" is a book teeming with common sense and breathing the spirit of true Americanism. The idea that present world-wide economic problems and financial burdens are going to be solved and rendered bearable by any "short-cut" methods or quack remedies is demolished. A clear recognition of the fact that only the rightful rewards of honest industry can truly promote the genuine welfare of the country is Mr. Dingley's message through the pages of this book. His claim that "America was a protest against religious oppression and bigotry; the United States is a memorial to faith in Divine Providence, and the uplifting power of spiritual forces in the affairs of men" is a thought as refreshing as it is true. If proof of this claim be needed, Mr. Dingley gives it in ample citations from such patriots as Franklin, Washington, Phillips Brooks and others, all of whom taught that the ultimate hope of national success rested upon the blessing of a benign Providence. M. J. S.

The General Problems of Psychology. By ROBERT MACDOUGALL, Ph.D. New York: The New York University Press.

A series of essays on the field, limits, methods, data, problems of psychology, and kindred subjects is comprised in the present volume. As suggested by this incomplete table of contents, there is much overlapping, and the reader will look in vain for a neat discrimination between the field, the limits, the data and the problems of psychology. The work reveals little originality, while it abounds in commonplaces. The arbitrary assumptions, generally found in books of this caliber, are in evidence. In addition, there

are grave inaccuracies about the nature of religion, of morality, of authority and of the miraculous, while much that is misleading is written about the fancied conflicts of faith and reason. If the volume is intended to introduce the student to the further study of psychology, we venture to say that it has completely defeated its purpose. It will rather repel than attract him. Vague notions and loose thinking do not long deserve our attention, least of all when, as happens in the present instance, the language is obscure, lumbering and involved. In general, accuracy, clear thought, logical development, succinct treatment and definite language are sadly wanting.

D. J. C.

The Return of the Middle Class. By JOHN CORBIN. New York: Charles Scribner's Sons. \$2.50.

The above is a book that designates clerks, schoolteachers, journalists, physicians, clergymen, and in general the "white collar" group as the "middle class." Mr. Corbin asserts that this class constitutes the thinking element, the brains of the country. This thinking element, though numerically large, is crushed to a pitiable pulp between the upper and nether millstones of capitalism and unionism. Of this group the most pathetic sufferer is "the forgotten woman," "the woman who neither produces nor reproduces." In chapter VI (page 121) we read: "Middle class women are childless as no group has ever been which was so large, so intelligent, so morally earnest." At the end of the closing chapter Mr. Corbin says: "Only the struggle of life remains, the passion and the pain. For what end was that struggle ordained? We do not know—perhaps never shall know." Are thoughts and conclusions such as these truly representative of the "thinking element, the brains" of the country, "the middle class"? If so then the more rapidly and effectively the millstones grind the middle class into powder, the better! It is the reviewer's opinion that the thinkers are capable of answering the question, "For what end was the struggle ordained"? better than the author. The answer is "To know, love and serve God in this world, and to be happy with him forever in the next."

M. J. S.

Mind-Energy. By Henri Bergson. Translated by H. WILSON CARR. New York: The Macmillan Co.

M. Bergson is quite convinced that the doctrine of an equivalence between the cerebral and the mental is not borne out by experience. Thought is not a function of the brain; there is no strict parallelism between soul and body. A close examination of the facts leads him "to believe that common sense is right and that there is infinitely more in a human consciousness than in the corresponding brain." This is all to the good, and the psychoparallelists will find it hard to answer the criticism Bergson brings to bear upon their theory. But, they would naturally go on to ask, what is soul or mind? It is consciousness. Well, what then is consciousness? A definition, Bergson thinks, "would be less clear than the thing itself;" but "it means, before everything else, memory," and also "anticipation of the future." This is so because, we are assured, "consciousness is synonymous with choice;" and as choice or freedom (for "consciousness is freedom") is a characteristic of life, "consciousness, in right if not in fact, is coextensive with life." Strange confusion of words and of ideas; and confusion becomes worse confounded when metaphors and surface analogies are pressed into service where clear thinking, that finds its expression in simple unadorned language, is most imperative. When reading Bergson one is often reminded of the apology Curran is said to have made to Moore: "My dear Tom, when I can't talk sense, I talk metaphor."

J. A. C.

The Papers of Sir William Johnson. Edited by JAMES SULLIVAN, Ph.D. Albany: The University of the State of New York.

One of the most picturesque figures in our colonial history is William Johnson, who was born in County Meath, Ireland, in 1715, and died at Johnstown, New York, in 1774. There were few significant political or military movements with which he was not connected, and he wrote, either personally or through his secretaries, untiringly. Hence, as Dr. Sullivan remarks, the importance of these papers for the period they cover can hardly be overestimated. Of Johnson's correspondents, some were men of wit and understanding; others, apparently, were persons of the "lower orders," such as Mary Riordon, the servant-girl, who asks his assistance for passage into "pencilvany"; or the Dutch farmers and the "down East" soldiers, whose scrawlings form a perfect mine of quaint phrases current in the colonies. Many of these letters, especially those which contain orders for merchandise and price lists, are of real value to the economist; others throw an amusing light on certain social customs of the day. An official who begs pardon for his poor handwriting admits that after a night spent in drinking healths to the King and to many of his loyal subjects, he hardly knew whether he was on his head or his heels. It is interesting to note that Johnson attributed what our school-texts call "Braddock's defeat" in 1755, to "Major Washinton's" want of "prudence & Circumspection," and to his conceit. "His being too ambitious of acquiring all the honour, or as much as he could before the rest Joined him . . . was the rock on which he Splitt." At different times, Johnson was in correspondence with all the colonial governors and with the authorities at home, and these papers form a lively picture of life in the colonies. Johnson was not a Catholic, and Catholics will find it hard to forgive him for changing the name *Lac St. Sacrement* to Lake George, but he seems to have been no bigot. These three volumes are a credit to the University, and it is to be hoped that the Assembly will be generous in its appropriations, thus allowing the remaining volumes to be published at an early date.

P. L. B.

BOOKS AND AUTHORS

A Printer's Prayer.—"The Old English Herbals" (Longmans, \$7.00), by Eleanor Sinclair Rohde, is a volume at once delightful and learned. Several of the chapters are of real value to students of Saxon and early English folk-lore, and all of them are full of quaint bits of information gathered from the English Herbals beginning with Saxon times and ending with the seventeenth century. As an example, the closing lines of a poem inserted by the printer in a Herbal of 1470 may be quoted:

Nowe glorious god that regnest one in thre
And thre in one, graunte vertu might and grace
Unto the prynter of this werke that he
May be rewarded in thy heuenly place
And whan the worlde shall come before thy face
There to receue accordyng to desert
Of grace and mercy make hym then expert.

Several recipes contained in the volume are in violation of the Volstead act.

Cuneiform Tablets.—"Selected Temple Accounts from Telloh, Yokha and Drehem" is a group of Assyrian documents selected from the Princeton Library by Edward Chiera, Ph. D., who has catalogued the entire collection of cuneiform tablets, belonging mostly to the period of the Ur dynasty. Reproductions of the obverse and reverse of thirty-six tablets are given and a few typical instances are chosen for translation and annotation. They are the simple daily temple items with assignment of laborers, account of flocks, inventory of expenses, etc. The same Semitic scholar also offers in "Old Babylonian Contracts" (Philadelphia, University Museum) the final volume of the legal documents

from Nippur, belonging to the dynasties of Babylon, Lard and Isin. We have here reproductions of cuneiform tablets from 103 to 264, with transliterations and translations of a considerable number of these interesting documents giving legal accounts of sale and hire of slaves, adoption, manumission, marriage and similar items.

Motherhood.—Though it does not seem altogether necessary for the average expectant mother to know in detail all about the budding life within her, there is a wealth of very important information for such a one in "Getting Ready to be a Mother" (Macmillan, \$1.50), by Carolyn C. Van Blarcom. It is couched in simple, reverent language, and does not attempt to exclude the part which the Creator takes in the process. It is one of the best books on the subject which the present reviewer has seen.

America Today.—Henry P. Fry in "The Modern Ku Klux Klan" (Small, Maynard, \$2.00), tells the story of commercialized bigotry as it was told in the New York *World* during September, 1921. The author was a member of the Klan and his exposure of its sinister aims and methods is a worthwhile contribution to the history of bigotry in America.—"Public Opinion in War and Peace" (Harvard, \$2.50), by A. Lawrence Lowell, leaves the impression that the author is not quite at home in the medium with which he works. "The light of psychology," he writes, "is constantly throwing fresh light on the workings of the human mind." It is this light which President Lowell attempts to focus on politics and history, not with distinguished success.

On Sea and Land.—"In the Wake of the Buccaneers" (Century, \$4.00), by A. Hyatt Verrill, is a story of travel with the Caribbean Sea as its setting. For nearly thirty years the author has lived in the West Indies and he writes as one who knows. In a real pirate ship manned by a native West Indian crew he sailed the Caribbean and his book tells of the unique voyage. Pirate history is interwoven with splendid descriptive passages. The book is beautifully illustrated.—It is a pity that "The Laurentians" (Century, \$3.50), by T. Morris Longstreth should be marred occasionally by anti-Catholic prejudices and by flippancy, for the author is a keen observer of nature and men, is genial and full of humor. In this volume he visits the mysterious mountain land of the North, the Canadian Laurentians, spends some time with the Chapdelaines whom Louis Hémon has immortalized, slips past Capes Trinity and Eternity over the waters of the mysterious Saguenay which he well describes. With the reservations made, the book is an interesting record of travel and adventure in a country even now but little known.

About Authors.—"Joseph Conrad" (Four Seas, \$2.50), by Ruth M. Stauffer, is a very good piece of literary criticism. The author shows that she knows Conrad, and not merely what critics have written about him. Her thesis is that Conrad is powerful because he blends romanticism with realism. A valuable bibliography closes a most interesting literary study.—"The Maturity of James Whitcomb Riley" (Bobbs-Merrill), by Marcus Dickey, is a biography of the Hoosier Poet in his manhood, as is suggested in the sub-title: "Fortune's Way with the Poet in the Prime of Life and After." The narrative is detailed, sympathetic, interesting. Mr. Dickey has made good use of his opportunities as Riley's secretary and he has painted a life-like portrait. The picture is not one of unrelieved brightness and the shadows as well as the lights are faithfully placed.

Text Books.—"The Story of the World Progress" (Allyn and Bacon, \$2.00), by Willis M. West, is a book for high school pupils who give but one year to European history. It presents the es-

entials of both ancient and modern world progress as a continuous story in a very readable way. Its many maps and illustrations should prove very helpful to the young student. The exercises and the lists of books for further readings at the end of chapters will be of help to the history teacher. The author's treatment of the Protestant Rebellion is, on the whole, well done.—"Problems of American Democracy" (Allyn and Bacon, \$1.60), by R. O. Hughes, is another excellent textbook for high schools on a very important subject. The book deals with social and economic problems as well as with problems of government. Not every teacher will agree with all the inferences and conclusions in this book, but it is a great help to have a book in which an honest effort has been made to state conditions as they are, to discover the reasons for these conditions, and to decide what ought to be done about them. Of special service to the teacher are the suggestions for use of the book and the reference readings and subjects for special studies given at the end of the chapters.—An excellent class room edition of Halévy's "Abbé Constantin" (Milwaukee: Modern Language Press, \$0.80), is presented by Messrs. A. Provost, A.M., and A. Kenngott, A.M., professors of French in Marquette University. The editors have done their work tastily and practically. They evidently believe that the principal means of learning a language is to practise it in every form. Hence the notes, questionnaires and exercises on the text are in French. Besides these there are a vocabulary and quaint old-fashioned illustrations for the quaint and old-fashioned tale.

Novels.—"The Barge of Haunted Lives" (Macmillan, \$2.00), by J. Aubrey Tyson, is quite as interesting as the author's "The Scarlet Tanager." Each spell-binding tale is a thread in the web of life of the "Fair Aeronaut," until at last we have "a perfect whole, made up from many a part."

"The House of Yost" (Boni & Liveright, \$2.00), by George Schock, purposes to be a tragic story of a Pennsylvania Dutch town. The characteristics of the book are a moral tone none of the best, somberness and lack of interest.

"The Lost Mr. Linthwaite" (Knopf, \$2.00), by J. S. Fletcher, is an entertaining detective story told in a delightful manner, with a plot easily and naturally developed.

"Into the Dark" (Knopf, \$2.00), by Barbara Ring, is a suggestive and unwholesome tale of marital infidelity and resultant suicide.

"Convalescents" (Century, \$1.75), by C. F. Nirdlinger, is a riot of bombast, with a slender plot laid in a hospital which is a human menagerie. The book might be of value to those who wish to learn how many words may be used without expressing an idea.

"Alcatraz" (Putnam), by Max Brand, is an interesting western story of a noble horse, who is ridden by hero, heroine and villain alike and performs his part well.

"The Bush Rancher" (Stokes, \$1.75), by Harold Bindloss, is a story, neatly told, of how a Canadian boom settlement grew into a prosperous town. Of course there is occasion for a happy marriage or two.

"The Bridal Wreath" (Knopf, \$2.50), by Sigrid Undset, is a melancholic tale, not exactly immoral, but crudely plain, with its extremely realistic pictures of a primitive religious people, who find that the wages of sin is death.

"Randolph Mason: The Clients" (Putnam), by M. D. Post, is a set of well-written short stories originally published 25 years ago and having for their common theme certain defects of the law that furnished loopholes of escape for shrewd criminals, advised by a lawyer who makes such cases his specialty. The apparently dangerous subject is handled by the author in a way that makes it harmless enough.

Sociology

Shall We Junk the Boy?

LIKE the poor, the boy (God bless him!) is always with us. May his tribe increase, even though he be a creature of noise and impulse, most addicted to customs which disturb his sedate elders. Like the poor, again, he is now ranked as a social problem. Why he is a problem is clear enough to all who know boys and who know cities, but I doubt if he always finds it pleasant to be treated as a problem. Possibly he is like Irvin Cobb's colored boy Jeff, who once said in substance "I'se not a problem; I'se a pusson, an' as sech I craves to be regarded." A butterfly is a thing of beauty, and a flower may prompt thoughts that lie too deep for tears, until you put a drop of camphor on the one, or a microscope-slide on the other. Then they are mere specimens, "problems," like the boy and the darkey, to be worked out by the scientist who will reduce them to pulp before he finishes his unpleasant but occasionally useful work. Perhaps those earnest young men, with horn-glasses and garb of khaki whom we occasionally see dragging our youthful population across the verdant mead on "hikes" and similar excursions, may some day solve the boy-problem for us Americans who dwell in cities. It may even be that they will discover, after some research what we can do for the boy, besides providing him a home.

There, precisely, I make bold to think, is the difficulty. Many a boy has a place in which to eat and to sleep; but not so many have homes. The difference is that vast difference between houses, which are built by contractors, and homes, which can be built only by fathers and mothers. These days of ever-increasing rents are days in which parents are finding special difficulties in home-building; considering the congestion of our great cities I marvel that they succeed at all. If we could only supply a home for every boy, he would cease to be a problem. When James Smith and John Jones, my venerable contemporaries, were boys, they dwelt in a country village, where the sole boy-problem was stone-bruises and what to do in case of colic after too many green apples. Initiative, self-reliance—yes, I must admit there was a further problem; it was not to stimulate, but to curb the development of these excellent qualities. James and John were almost *sufficientes sibi et diei*, sufficient unto themselves and the day. If their minds were not to them a kingdom, they were at least a realm from which came forth many a suggestion which bore fruit in pleasure and healthful recreation. They knew where the best swimming-hole was and how soon in April it could be put to its normal use; together they built houses and dug caves, when nature had provided none, and constructed boats, and organized "gangs" for hunting in the winter-time and for camping in summer; and these summer camps, conducted by themselves, while arranged with a disregard for hygiene truly marvelous, were followed by none of the disasters which

might have been expected. A kindly providence watched over them, and in the winter of their age, they look back to wonder how they ever attained the years of maturity. But what they did not then know, they now realize, that back of all this boyish activity was a watchful father and mother, exercising a supervision in an environment in which real homes were actualities, not hardly-attained ideals. Boys in those golden days could really find a field and a scope; they could amuse themselves by themselves, and they would look askance at any horn-spectacled young man who chanced to intrude, to tell them how to pitch a tent, or bait a line, or salute their elders. They might not have cast him forth, but they assuredly would have added him to their list of natural curiosities such as horned toads, four-leaf clover, and the boy in the village who had six toes. He would have fitted into their universe, but not as a normal specimen.

But those days, however desirable, are of the dead past. They still dawn, perhaps, in our rural districts, but since more than half of us live in cities, for us they dawn in vain. No city boy digs in his backyard, because there isn't any backyard, or if there is, it is paved with concrete. Today we are in the period of organized, supervised play, not because our young people have forgotten how to amuse themselves, but because without this organization, many will have no place in which to play. Organized play is a civic function, and city employes are told off to teach the youngsters games that are as old as childhood. Imagine James Jones and John Smith, receiving this or similar instruction, at the hands of the teacher, or of some official appointed, let us say, by the town selectmen! It sounds absurd, but the very absurdity points the moral of the changed times and the changed environment. Whether we like it or not, the play of our young people in the cities is passing beyond the direct supervision of the home to the care of the trained worker in this new field. The playground director, the master of the revels, the head scout, or whatever be his title or hers, is coming to the fore, and while grandparents, with other old fogies, sometimes wonder where it will all end, parents and the children themselves are adapting themselves without note or comment to the new order.

I am old enough to remember the commotion excited in some circles by the rise of the Boy Scout movement. Mr. John B. Henkels has recently told in these pages, how much good it may do, when properly supervised, for our Catholic boys, but we did not easily recognize that possibility some twenty years ago. I can well remember how a social worker denounced it as a scheme to disrupt the home. "I don't want my boy to attend these night meetings. He can find his enjoyment in the home and under home conditions and supervision," she said. I ventured to point out that not all boys had the home which her boy enjoyed. Possibly, he did not need the Boy Scouts. But what of Tony Spinelli, down near the slaughter-house, and the gangs in the district beyond the tracks? Unfor-

tunately, they had neither homes nor much home-training; they did have an abundance of vitality which was occasionally bringing them before the then incipient Juvenile Court. Why not harness this activity, so to speak, make use of the boy's gregarious tendency, his habit of forming "gangs," and give his exuberant energy a good direction? It was futile to say that boys shouldn't do this and oughtn't to do that; it was giving them a stone of a "don't" when they asked for bread. Perhaps it was unfortunate that we had to call upon such external agencies as the Boy Scouts, but since the plan could furnish us with a practical means of at least beginning to solve a problem, which otherwise would have been left to itself, it was worth trying.

Much water has run under the bridge since that time. The old hostility, I think, has by degrees disappeared. We are agreed that we need organizations for boys and that they should be under Catholic auspices, for these organizations are to train them not only in scouting, woodcraft and the rest, but in the highly important art of making themselves, by slow and labored degrees, Catholic gentlemen. Thus we have struck a beginning. Our zealous Catholic social workers, now intent upon the problem, may soon tell us new ways of progress and improvement. There! In spite of my resolution I have ended on the "problem" note. Well, it is a "problem" after all, but a spirit that is thoroughly Catholic will never let us regard the human boy as a "problem" merely. Or, if it does, he won't!

JOHN WILTBYE.

Education

Education and Lawlessness

IN an address delivered to the Bar Association of Ohio in January, Nicholas Murray Butler, President of Columbia University, cited as a dominating factor in the present reign of lawlessness our faulty system of education. The year 1890 is given by him as the time when respect for law began to give way. The same year, he says, marked the beginning of our departure from sound educational standards. His comments bring to mind those admirable papers written some twenty years ago by Reverend Timothy Brosnahan, S. J., who in his controversy with Dr. Charles W. Eliot, then President of Harvard, exposed the dangers of electivism. As foretold by Father Brosnahan, education has experienced a false progress, to the loss of scholarship; as argued by Dr. Butler, it has contributed materially to the development of the evils from which we suffer today.

Education ought to be an antidote for lawlessness. It should never be an aid to it. Yet, as noted by Dr. Butler, when we train young people to follow only their own tastes and inclinations in choosing courses of study while at school or college, we implant in them a fixed notion that it is proper for them to consult only their own selfish

wishes and interests in after-life. This is the very spirit of lawlessness. It makes the norm of conduct man's individual desires. It ignores the public welfare and the community, it debases the quality of citizenship.

In the same month in which Dr. Butler spoke, the Citizenship Committee of the American Bar Association published its masterful report. In it a group of pre-eminent American lawyers plead for the end of Bolshevism and radicalism. They deprecate the daily attack upon our Constitution and our government. Let us rise up, they say, to abolish ignorance, to crush falsehood, to expose the demagogue, and our goodly number of scoffing un-American professors and teachers. They accuse us of grave indifference in the performance of our civic duties. They prove the charge by showing that in the last presidential election out of 54,442,133 qualified voters less than one-half went to the polls. Their conclusions make the nefarious Oregon law a symptom of a general bad condition, for they solemnly aver that if it could be submitted to a popular referendum, a large number of our people would vote to abolish the Constitution altogether. They prescribe only one remedy, and that is education. But how are we going to cure our national ills by this means, if education has in itself some of the elements that contribute to the evils it is invoked to prevent? Surely this remedy, in order to be efficacious, must have its faults removed and its deficiencies supplied. It must return to its former efficient academic standards, and its present minus quantity, the teaching of religion, must be put back into the curriculum. It must equip itself with the power to develop religious virtues, that inspire true patriotism, the very essence of respect for law and love of our institutions. It must admit the truth, made clear by the lessons of experience, that no system of education can lay a solid foundation for good citizenship, by merely pouring knowledge into the minds of youth and children.

It is one of the great mysteries of life that its advocates are unable to prove to the American people at large, the value of religious teaching. It is mortifying to know that many cannot see in it any good at all. The same spirit which, we are told, would impel many of our citizens to vote to abolish the Constitution altogether, has already been found sufficient to initiate legislation designed to destroy religious schools entirely. None the less, these schools hold the remedy for national ills for which all true patriots crave. Like the Catholic Church, to which most of them are attached, they are of the few stable things we have left. They are, it is true, in the minority, but they are right. Opposing as they do ceaselessly the loose morality of the present day, they certainly are greater and more respectable than any other civic force ignoring it entirely. If true education will save America, these schools teaching religion and morals have the lead. We should therefore do everything in our power to protect them, for our own sake and that of our country.

H. V. KANE.

Note and Comment

World Census of Automotive Vehicles

A RATHER strong side light is cast upon American civilization, in a material way, by the latest registration census of motor vehicles completed by the United States Automotive Division. It shows that out of every six motor cars and trucks in the world, five are operated within the United States. The world's combined total of passenger cars and motor trucks is given as 14,622,161, of which 12,357,376, or eighty-four per cent, are within our boundaries. The motor trucks, numbering 1,763,378, account for only twelve per cent of the total world registration; the remaining eighty-eight per cent consist of 12,858,783 passenger cars. In many foreign countries economy has made motorcycles more popular than low-priced passenger cars. There are 683,365 such machines owned abroad, or three times as many as are registered in the United States.

Catholic Educator Honored

THE Holy Father has appointed the Right Reverend Monsignor Francis W. Howard, LL.D., of Columbus, Ohio, to the See of Covington, recently vacated by Bishop Brossart who was obliged by ill-health to resign. The Catholic educational world will welcome the news of Monsignor Howard's promotion. For more than twenty years he has fought the good fight for the Catholic school with voice and pen, and when the Catholic Educational Association was formed in St. Louis in 1903, Monsignor Howard was chosen Secretary-General, an office to which he was annually re-elected. To his energy and zeal no small part of the Association's success in presenting the case of the private school to the American public and in stimulating Catholic interest in education, is attributable. The Bishop-elect, who is an alumnus of Niagara University and of Mount St. Mary's Seminary, Cincinnati, was made a Domestic Prelate by Benedict XV in 1920. In advancing Monsignor Howard to his new office, the Vicar of Christ has chosen a devoted priest and a fearless champion of the traditional Catholic teaching on education.

Our Austrian Letters

FOUR thousand minors were recently examined in Austria by a public board of vocational guidance to direct them in their choice of work. Only one-fourth of this number, a correspondent writes to us, was found fit for employment. About one-half of the boys and girls examined were weak and ailing and 1,000 were actual invalids. These conditions were due to the hardships endured in the families from which the children came. Such hardships still continue in many cases. The letters from Religious Communities that reach us indicate

that while in several instances some improvement has taken place, and there is certainly good hope for betterment, these Communities cannot possibly subsist as yet from their own resources. They marvel at the goodness of God that has carried them through these years of suffering and look forward with confidence to the needed foreign aid that must still help to support them for a time. The Austrian clergy too remains in a similar condition, where there is rather the reasonable hope for better things than the actual attainment of them. We shall therefore gladly continue to receive whatever further donations may be sent to us for the Austrian relief. Austrians, too, are anxious to do whatever they can to help themselves. Thus from a convent of Good Shepherd nuns comes the request for some patron who might interest herself in disposing of the delightful little pictures the Sisters are adept in painting according to the purchaser's desire. At all events we must seek not as yet to forget Austria in our charities.

Lynchings in the United States

IN its statistics upon lynching in the United States the Federal Council of Churches shows that Massachusetts, Rhode Island, New Hampshire and Vermont are the only four States that never had a lynching, but twelve other States had no lynching within the past ten years. Three out of four of the victims between 1885 and 1921 were black.

The sex of the victims in the cases where a record has been made shows an alarming number of women. Since 1889 there have been 83 women, 17 white and 68 colored, killed by mobs. Some of them were put to death with savage tortures, such as burning and disemboweling. Such brutality might be expected in pagan times or heathen countries, but by no means in a civilized land today.

During the same period 1,028 white and 3,069 colored persons were slain by mobs. The number of white victims has rapidly decreased, the number of Negroes lynched has fluctuated between fifty to one hundred a year, but there is some evidence to indicate that during recent years Negroes were lynched and the facts kept from the press, so that no records exist.

Methodist Benevolent Funds

AT a recent meeting of the Council of Boards of Benevolence of the Methodist Episcopal Church it was decided that \$18,500,000 should be asked of the Church as its apportionment for benevolence in 1924. In carrying out its centenary benevolent program this denomination has given a yearly average of \$15,000,000 for the past four year to benevolent purposes. What is meant by "benevolent purposes" will be clear from the following apportionments: Board of Foreign Missions, \$6,800,000; Board of Home Missions, \$6,800,000; Board of Education, \$1,500,000; Board of Education for Negroes, \$760,-

000; Board of Sunday Schools, \$600,000; Epworth League, \$175,000; American Bible Society, \$200,000; Board of Temperance, Prohibition and Public Morals, \$250,000; Board of Hospitals and Homes, \$175,000. A few other and minor appropriations were made, but it will be seen that the money is ultimately devoted, in almost all instances, to missionary and propaganda activities.

Figures for Careful Thought

TO bring home the significance of the fact that the number of public servants in the United States is not less than 2,000,000, and that out of every twenty men and women employed in mines, mills, factories, stores, offices or farms throughout the land, one is on the Government payroll, the *Budget*, published by the National Budget Committee, writes:

Distribute these employes, for the sake of illustration, equally throughout our population. You step out of your office and every twentieth man or woman you meet on the street is a Government employe. You ride home in the subway, every twentieth one there is working for the Government. You take a train; of the 120 persons thereon, such is the average, six are on Government pay rolls. You go to the far places of the West; one out of every twenty workmen devotes his full time to the business of serving and governing the other nineteen and at their expense.

But let us not imagine that only one out of every twenty dollars earned by the workers goes to maintain the Government machine. The fact is that every week every one of us is at work approximately one day without pay in order to produce our share of the Government upkeep. On the basis of five persons per family the cost of Government is about \$400 per family per year. The total cost of the American Government, Federal and State, in 1921 was \$8,460,011,587, a figure eluding even the imagination.

An Unscientific "Pipe-Dream"

THAT the geological series of a supposed exact and invariable order of fossils by which evolutionists computed their millions of years have about as much scientific worth as either the German mark or Russian ruble enjoy currency value today, is the contention of the geologist George M'Cready Price in the *Dearborn Independent*. He says:

More recently many facts have been discovered which put these matters in an altogether new light. In many places all over the world, strata containing fossils have been found in a relative order which formerly was thought to be utterly impossible. That is, the fossils have been found in the "wrong" order, and on such a scale that there can be no mistake about it.

He instances the vast areas of the Glacier National Park and the southern part of Alberta, where the paleozoic rocks are found on top and the cretaceous bed beneath. There is consequently no intrinsic time-value for the different geological formations. "Personally," Mr. Price says, "I must confess that I have lost all faith in any

scheme of evolution which would seek to derive man from the lower animals, or which would endeavor to derive the various orders or classes of animals from some common origin." Viewed in the light of modern developments he finds all such suppositions "too wild a scheme to be dignified with the name of even a scientific theory. It is an unscientific pipe-dream." This literally holds true of the unscientific and illogical deductions commonly made to give an appearance of probability to human evolution where clearly the evidence proves nothing.

Promoting the Missionary Spirit

THE editor of the *Extension Magazine* is to be congratulated upon his All Mission Number for April, placing before American Catholics in an attractive and convincing way the great domestic and world mission apostolate. Our mission gifts, as Bishop Schrembs beautifully says, must be the gold of material contributions, the frankincense of prayers, and the myrrh of personal sacrifices, of oblation and service for the conversion of souls. Speaking in particular of the services rendered by Religious Communities in the last regard, he adds:

We boast of the great sacrifices of the laity and the material work of the parish priest in the upbuilding and maintenance of church and school. They deserve credit for all they do and have done, but it is the Religious Communities which have contributed the greater part by the extraordinary sacrifices which they have been able to make because of the economies of their community life, and because of the sacrifices entailed in the observance of their religious vows. If today our schools were called upon to meet the expenses of the ordinary public schools, with the salaries of lay teachers, we should not be able to maintain them.

The religious orders of men engaged in parish work are also a very important adjunct of the missionary development. Because of their community life they are enabled to go out into the missionary field, and because of the poverty which they practise they are enabled to live and to labor in new fields of endeavor where the ordinary diocesan priest would find it well nigh impossible to exist. Likewise the cooperation of the religious in the well organized dioceses, in assisting the local pastor in his ordinary work, supplying in case of sickness, carrying on missions, fostering devotions, is a wonderful aid in the development of the missionary spirit of the Church.

Where indeed would the Catholic Church in the United States stand today had it not been for the work, in particular, done by our Sisterhoods in our Catholic parish schools; and where would we stand without the further work accomplished and the vocations fostered or preserved in our many Catholic colleges in charge of Religious men or women? The same holds true also of our progress in the foreign mission fields. Yet, as Bishop Schrembs points out, we have but begun our work. Looking to our own country alone, we still "have a continent to conquer for Christ." And as for material contributions to the mission cause, "we need," he says, "to re-educate our people to the new modes of giving," and to make them understand that this cause is worthy of all they possess, of all their love and all their sacrifice.